GRANADOS DEVOTION.

EXACTLY TEACHING HOW A MAN MAY TRVELY DEDICATE *and deuote himselfe vnto God: and so become his acceptable* Votary.

WRITTEN IN SPANISH, by the learned and *reuerend Diuine F.* Lewes of Granada.

Since translated into Latine, Italian and French.

And now perused, and englished, by *Francis Meres*, Master of Artes, & student in Diuinity.

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6 39
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TO THE WOR-
HIPFVLL AND VER-
TVOVS GENTLEMAN
M. *William Sammes* of the *Middle Temple Esquire, al earthly happines, and heauenly felicity entyrely wished.*

(·.·)



l'de, ne mittas munera superuacua, vt Fœminæ arma: rustico libros: et studijs dedi-, retia: sayth that Gentile *Salmon Seneca* in his first Booke *Beneficijs*. The wittiest *Emblematists* will that in presentation of gyftes wee should fitte the humour of the partie, to whome they are presented, as send *Blacke* to mourners, *White* to religious people, *Greene* youth, and them that lyue hope, *Yellow* to the couetous

and iealous, *Taunie*, to the man re
fus'd, *Red* to Martiall Captaines
Blew to Marriners, *Violet* to Pro
phets & Diuiners, *Medley*, *Gray* &
Russet to the poore & meaner sor

And little Boies, whom shamfastnes did grac
The Romaines deck'd in Scarlet like their fa

Giue *Palinure* his Compasse &
his Carde, let *Mars* haue armes
giue *Pan* the Pipe, and *Corido*
the plough. *Quod medicorum est*
promittunt medici, tractant fabrili
fabri. The peeples presents vn
to *Pallas* were Bookes and Laun
ces. Such as coueted to deck
the Temple of *Delphos*, adorne
the shryne eyther with green
bayes, or melodious instruments
because *Apollo* did as well patro
nize Musicke as Poetry.

To whome then should I ra
ther dedicate this learned and re
ligious booke of *Deuotion*, writt
b

y that rare and matchlesse Di-
ine *F: Ludouicus Granatensis*,
hen to one deuout in religion,
nd learned in knowledge? Rare
call him; because as *Iacob* (that
ue patterne of simplicity and
aynefull labour) who liued
nore then 2000. yeares after the
reation of the world, was the
rst that made a vowe vnto
he Lord; vowing was then so
are: so this Author almoste
000. yeeres after the re-creation
f the world, is the first that
rit a particuler Tractate of
Deuotion: Matchlesse I call
im, for as *Iacob* was the first
hat vowed, so wee dooe not
ead in the Scriptures about
wo (so seldome were vowes
ade) that followed him in
owing; *Iephte* & *Anna* so I do
ot thinke, that we in this dearth
f *Deuotion*, and famine of De-

Nec habuit ante eum, quem imitaretur, nec post eum multi erunt, qui eum imitari velint.

uout men, shall haue many im
taters of him in the lyke Argu
ment. But that it may be sayd
of him for his *Deuotion*, as i
was sayde of *Demosthenes* fo
his eloquence, *cui adhuc pa*
nemo fuit, sed ne futurum quidem
aliquando quenquam arbitror.

Heauenly and exact I also
terme this worke, both for the
matter, and the manner of han
dling it. The matter teaching how
a soule may soare vp to heauen, &
there be vnited to God, and for e
uer liue in his presence, where
is fulnesse of ioy, and plenty
for euermore: And the man
ner so exactly and methodical
ly discoursing and discouering
the whole matter, that vnlesse
a man will bee wilfully negli
gent and idle, and litte as
stone vpon a stone, he canno
but enter into the Theater o

ods house, and there medi-
e on the wonders of the Lord
his life long.

Iosua the Captaine of the
rdes hoast had foure excel-
t qualities in him: *Religion*,
sedome, *Valour* and *Industry*.
hich qualities in a Captayne,
tablus, a man very learned
the antiquities of the *He-*
wes, do h decypher by foure
eroglyphickes. The *Hebrewes*
re brought (saith he) into *Ca-*
n vnder foure standards or en-
nes, vnder euery standard were
ee battalians, according to the
elue tribes. The first standard
s *Rubens* he carried in his en-
ne the picture of an *Angell*,
ich signified *Wisedome*. *Iuda*
ed in his ensigne a *Lyon*, which
nified *Valour* and *Fortitude*. *E-*
aim carried a *Bull*, signifying
lustry. And *Dan* carried an *Ea-*

gle

gle signifying *Religion*, because th
Eagle mounteth vp to heauen,
flyeth looking against the Sunn
So this our spirituall Captain
conducting men to the Celesti
Canaan, teacheth, that they th
will deuote themselues vnto Go
and become deuout mē, must al
haue these foure qualities in th
They must haue *Religion*, becau
they must consecrate their hea
vnto God. And *Wisedome*, becau
they must be as wise as *Serpentes*
keep their chiefest part from hu
that is, their heart from vaine c
gitations, & inordinate affectio
They must haue *Valour* and *Fo*
titude to proceede and perseue
in theyr *Deuotion*, and to wit
stand impediments and temp
tions. And it is also necessaryly
quired, that they be *Industrio*
because without paines *Devot*
is not attained, for among all t

bours of the religious (as *Aga-*
n was wont to say) there is no-
ng more difficult then *Dem-*
n.

To you I say (the kinde enter-
ner of vertue, the mirrour of a
od minde) doe I dedicate this
oke, vnto whome I attribute
acknowledgements, of aboun-
nt Schollership in the liberall
ences, courteous well gouern-
behauiour in Gentlemanlike
yage, and rype experienst
gement in the Lawes of our
d. It very well appeareth, that
counsel of that witty *Romane*,
h taken place in you, who thus
nselled the *Romane* youth.

bonas artes, moneo, Romana iuuentus,
antum trepidos, vt tueare reos.

And yet what is more com-
ndable among men, or more
eptable with God, then that
y man should seeke anothers
wealth?

wealth? In this declyning a
tottering state of the world
thinks I see againe reuiu'd in yo
the integrity of *Papinianus*, t
sinceritie of *Vlpianus*, and the v
right & iust dealing of *Phocion*
Aristides. Of you I may say,
Polidore Virgill said of *Ioan*
Batmansonus, *Iuuenis es in hone*
te natus: ac ad humanitatem pa
ter educatus, vt ad religionem ac
modatus. Who with *Mary* h
chosen the better part, & that o
thing that is necessary. W
with *Great Constantine* coun
the cheefest ensigne of thy *Gl*
the glorious *Gospell* of *Christ Ie*
So that religion being ioy
with your knowledge, y
Hopes dooe promise to fal
that conceipt, which the A
cient world had conceiued
the Empire of gold ouer La
and Lawyers.

pulsa fides, auro venalis iura,
rum lex sequitur, mox sine lege pudor.

l that prouerbe, which sayth:
Lawyers, *Logicians* and *Swit-*
fight for euery body.
nd surely thus it commeth to
e, when as euery *Lawyer* en-
oureth to be as *Abraham* was
ied vnto *Sarah*, that is, vnto
nity and when as *Hagar*, that
hilosophy, and her yong sonne
el the *Artes* are her hand-
des: whe as all humane *lawes*,
stucions and ordinances, and
soeuer else in the world are
e subordinate to ho y *Religi-*
hen as *Lawyers* are such ma-
f men, as *Iethroe* Officers &
es *men of courage, fearing God,* Exod. 18, 21
dealing truly, and hating cou-
s. Qui præcepta non monetur,
dignum spectatu arbitramur.
w your loue to the *Lawes*,
our study in them, and as
ay, that *Lex plus laudatur,*

Humanæ Scientiæ pedisequæ sunt Theologiæ.

quando

quando ratione probatur, so you
suredly hold, that *Summa relig*
is *summa ratio*, & that all huma
Sciences are but *huskes* of corne
they be cõpared to the *fine flou*
of the holy *Scriptures*. *Quod*
pilla est in oculo, quod Athenæ er
in Græcia, hoc est Religio in anim
And therefore with *Leuinus T*
rentius you rightly estimate *om*
placita quorumcunque hominu
comparata ad Christi doctrina
meram ostentationem, & fallax
dium auræ popularis. But see
that your vertues are like *Ar*
dæ doue, whom each *Artist*
held flying, but could not m
flye. And seeing the dayes wh
in we liue are so enuious, and
full of iniquity, that they will
abide that the vertues of the
uing should be published. *Et*
uberior pars messis tua adhu
herba, hoc est in spe & expectat

nunc nominatim & seorsim
equi reliqua ornamenta, quæ in
nt: malui iudiciorum illam for-
am, Non Liquet, vsurpare,
n temere re non intellecta vlte-
progredi. Valde mihi probatur
ini non minus vrbana quam
lens oratio; qui de libro Apo-
seos sententiam rogatus, in-
e respondit, se penitus ignora-
uid velit tam obscurus scrip-
qui qualisque fuerit nondum
at inter eruditos: sic cum
um patet qui qualisque eris,
m & præposterum erit, di-
qui dut qualis es aut eris,
enim quid serus vesper ve-
ut est apud Gellium. And
fore as Saluſt ſayd of Car-
, that hee had rather ſaye
ng, then vnperfectly: ſo
l rather with Timanthes,
the reſt of your pregnant
vnder the vaile of deſerued

Io. Bodinus cap. 7. Method. Hiſt.

Expec-

Expectation, then blindfold w
Cherillus to runne vpon the
If your courteous acceptati
shall encourage, fauour and co
tenance me in this, some thing
long I will aspire to, which I w
consecrate to the immortalizi
of your *Religion*, *Learning*, *Bou*
and *Courtesy*. And here lea
grow too tedious, I make an e
humbly desiring God, thro
the merits of *Christ Iesus*, to g
vnto your worship long life w
health of body, dignitie with
bility of vertue, prosperity
affluence of the best things,
at the last a most happy en
with the saluation of your
soule. London the xi.
of May. 1598.

Your Worships
most deuoted
FRANCIS MER

MOST EXCEL-
ENT AND PROFI-
BLE BOOKE OF DEVO-
tion, written by the Reuerend Diuine: Fr. Lewes of Granada.

WHAT DEVOtion is.

CHAP. I.

Deuotion is a far other thing then many thinke: for many suppose that it is a certaine tendernes & remorseful compassion of soule & heart, which sometimes men feele that pray: or a consolation & taste of spiritual thinges:

but Deuotion which nowe we ſpeake of, is (if we ſpeake properly) neither of theſe. For carnal men, and ſuch as are enthralled vnder ſin, do often feele this tenderneſs & ſenſible comfort: and on the contrary parte, holy and righteous men in their prayers, do many times taſte of none of theſe: yet wee muſt not ſay that they then haue no deuotion, nor that the other haue it, albeit they haue ſome ſmacke of it.

Secunda ſecundæ q. 82, a. 2.

For this cauſe *Thomas Aquinas* ſaith, that Deuotion is not properly a tenderneſs of heart, nor a ſpirituall conſolation: but hee ſaith that Deuotion ſeemeth to be another thing, then a certaine willingnes and readines in yeelding to thoſe things, that appertaine to the ſeruice of God. For Deuotion is deriued of vowing whereupon they are called

ut, who after a certaine man-
r, doe deuote and vow them-
ues vnto God, that they may
oly subiect themselues vnder
n. This saith he: therefore by
vertue of the words Etymo-
gy, he is to bee called a deuout
n, who doth solemnely dedi-
e and bequeath himselfe to
e the Lord his God. Deuoti-
certainely is that readines,
erby a man doth offer vp him-
e to God, and prepareth him-
e to doe his most holy will.
Therefore wee call deuoti-
hat good, which alwaies at-
deth vppon good and holy
ver: and that which alwaies
tethon it, is a cheerefulnesse,
ines and courage to all good,
ch oftentimes is found with-
comfort, and tendernesse of
t. Wherefore euen as a tra-
er, after hee hath rested him-

Who is a deuout man

A Similitude.

ſelfe and taken meate, beginneth to feele eaſe, is refreſhed, and re-couereth ſtrength to walke and trauell further, although he hath no delight in his meate, nor con-tenteth his taſte: ſo alſo praye-which is the ſpirituall meate o-the ſoule, is the cauſe of a new fortitude and a new ſpirit to wal-in the way of the Lord, albeit o-tentimes it yeeldeth no ſpiritua-taſte.

Prayer is cauſe of Deuotion.

Our Sauiour ſheweth this e-fect of Prayer, praying in the ga-den, where ryſing from the ear-nowe the third time with gre-courage & inuincible ſpirit, buc-ling with his enemies, whom-one word he beate to the groun-albeit in that his Prayer hee h-neither ſweetnes nor ſpiritu-ioy: but contrarily ſo great an-gony and contrition of ſpirit, th-he ſweate blood in ſuch abou-

da-

ne manner, that it trickled
owne by drops vpon the earth.
e would haue this so come to
sse, not because his grace and
titude either encreased or de-
eased by prayer, (for he was full
all grace) but that in his owne
per person he might shew the
tue and efficacy of Prayer:
ich although it hath not al-
es that tendernes of heart, &
nfort of spirit ioyned vnto it:
it bringeth with it that cheer-
readines, & resolute courage
abide whatsoeuer aduersity:
although it doth not alwaies
e away the burdenous weight
tribulation, yet neuertheless
btaineth that strength and for-
de, by which it ouercom-
th.

Notwithstanding heere is to be
ed, that from this deuotion &
dines to this good, oftentimes

that ſpirituall conſolation dot
ſpring, which the ignorant & vn
learned doe call Deuotion: an
the courſe being altered, the ſam
conſolation doth encreaſe tru
deuotion, which is that alacrit
and cheereſulnes of ſpirit, as wo
haue ſaid, to doe well (as a goo
Daughter ſeruing her Mother,
making a man ſo much the mo
ready in diuine matters, as it m
keth him the more cheereſull,
more comforteth him in his ſou
ſo that theſe twoo doe patroni
the one the other, none othe
wiſe then a faithfull mother do
her daughter, and a godly daug
ter her mother. Which thing n
onely happeneth in theſe, but v
ry often alſo in other ſpiritu
matters, eſpecially in theſe tw
vertues, Faith and Charity:
Faith is the foundation and ro
of Charity, and Charity is t
for

Faith and Charity do mutually help one another.

me and life of Faith. So alſo
s conſolation doth encreaſe
uotion, and prepareth it to e-
y good worke, as very plaine-
he Prophet *Dauid* teſtifieth,
en he ſaith: *I will run the way* Pſal. 119.
hy commandements, when thou
ſt ſet my heart at liberty. This
erty and enlargement doth a-
from ſpirituall ioy (for it is
properry of ioy to enlarge the
rt, as on the contrary part it is
property of ſorrow to pinch
l gripe it in) and this enlarge-
nt, ſaith he, made not mee to
ke in the way of the Lord, &
e by foote to tread this path,
with exceeding great alacry-
o run it, which is proper vnto
uotion.

This is the reaſon, why the ſer- Why Deuotion is to bee deſired.
ts of the Lord ought ſeriouſly
eſire of God this readines &
ituall conſolation, as we will

ſhew

ſhew afterwards: not for the de
light, which is in it (for thi
ſhould be rather our owne loue
then the loue of God) but for th
fruite: becauſe it inciteth & ſtir
reth vs vp to doe well, for it is
moſt true ſaying, that pleaſure per
fecteth the worke.

HOW PROFITABLE *and precious a thing Deuotion is.*

CHAP. II.

IF we diligently and ſtudiouſl
conſider, what hath beene deli
uered in the precedent Chapte
we ſhall confeſſe, that Deuotio
is ſome eſpeciall chiefe good: fo
it is a vertue exciting and ſtirrin
vp all other vertues: and mak
ing a man ready and fit for al kin
of good actions. Furthermo
this vertue is very laudable; fo

is alwaies found in the compa-
of the most excellent vertues
ith the which it hath very neere
liance and affinity, for they all
nd to the same end: that is, De-
tion, Prayer, Contemplation,
e Exercise of diuine Loue, spi-
uall Consolation, and the stu-
of heauenly Wisdome; which
as it were a certaine delight-
me and sweete knowledge of
od, of the which in the sacred
riptures there are so many fa-
ous prayses & commendations
ll these vertues albeit they bee
stinguished and seperated in
noples, yet they are alwaies
und together in the same flock
society: for most comonly wher
ere is perfect Prayer, there al-
is Deuotion, Contemplation,
rituall Consolation, and actu-
loue of God, with all other
rtues that to them haue any re-
ference

Vertues al-
lyed vnto
Deuotion.

ference or reciprocatiō. For ther
is so great likenes and similitud
betweene these vertues, that th
passage from one to another i
moste easie: and although the
be distinguished betweene them
selues, yet in the verye exercise
as I saide, they work together. Fo
we see that when the seruants o
the Lord doe procede vnto suc
exercise, first they begin of Me
dication, then they passe vnt
Prayer, and from Prayer to Con
templation, and from Contem
plation they make further pro
gresse.

HOW DIFFICVLT the atchiuement of true Deuotion is.

CHAP. III.

SEeing then that Deuotion
so excellent a good, no ma
doubtet

ubteth but that it is difficult to
aine: for there is nothing found
his world, but that the diffi-
ie doth equalize the excel-
cy. This is manifestly to bee
ne in deuotion: for it is no
e matter to rayse vp our ima-
ation, then the which there is
hing more afflicted & depres-
: which notwithstanding is
uired to perfect Prayer and
otion. Wherefore *Agathon*
wont to say, that in the busi-
nd labours of the Religious,
ing was more hard and diffi-
then Prayer. For which cause
e that many are exercised &
perseuere in other good acti-
nd exercises, as in Fasting,
ching, Discipline & Almes-
es: who notwithstanding
ot tollerate nor abide the la-
s of continual Prayer: which
inely is much to be maruel-

Nothing more difficult then Prayer.

led

led at, seing that in this most ho
worke we haue the holy Spirit a
helper vnto vs, and the sacre
Scriptures, and the Sacrament
of the Church incensours an
stirrers of vs vp.

This difficulty groweth fro
three rootes: The first is the co
ruption of nature, which is so d
praued through sinne, that it ha
nowe lost that Empire and ru
which at the beginning it had
uer the faculties and powers
the soule. And therefore the im
gination, which is one of the
doth what it listeth, vageth a
wandreth whether it will, and
tentimes priuily, as a vagabo
seruant, stealeth out of doo
before we be aware: and this
not alwaies the fault of m
but of nature weakened and
faebled through sinne.

The second roote of this di
cu

lty, is euill custome, by which any through long vse and too uche license haue accustomed eselues to run hither & thither, d to wander into all places in eir imaginations, and to floate rough all kinde of cogitations. ence it is that after that euill stome they can scarcely binde eir imaginations to any one atter, since so freely and disso- tely it hath accustomed to tra- ell and hunt into all corners of e world. How many men are here found, who desiring to haue euotion, when they meditate pon the Lords passion, or some ther matter, and nowe scarcely auing begun to meditate, their earts are scattered & disseuered nto a thousand parts, so that they annot fixe their eyes vpon Christ rucified, that thither they might end foorth the streames of their

loue?

loue?

Doe ye know whence this dis commodity commeth vnto you euen becauſe yee haue put on an euill habit, and haue ſuffered your hearts to vage and wander without bridle or reſtraint whether they lyſted, & whither they wold. Wherefore now when ye would bridle and reſtraine them ye cannot: becauſe they are accuſtomed vnto licencious liberty. Therfore it is needfull for him that would attend vpon Prayer that hee ſhut vp the gates of his ſoule, againſt all the kindes of vaine and vnprofitable thoughts, and that by little & little he change that euill habit into a good; withdrawing his imaginations from externall things to internal, & from earthly thinges to heauenly. By thys meanes leaſurely, although not ſudainly our ſoule is brought hõe

to

eſt, and peaceably enioyeth
nquillity.

Notwithſtanding wee muſt
therfore diſpaire, nor diſcou-
e our ſelues: for that is a cer-
e violence, but as the heart
h put on that euill in a long
e, ſo againe it muſt put it off in
ng time, and beate backe the
ſe of a long time by contrary
This ſhalbe done the ſooner,
more diligent a man ſhall be
neditating vppon good mat-
, and in reſtraining the ſenſes
thoſe meanes, which make
y vnto Deuotion.

The third roote is the malice
deuils, who of their inueterate
y towardes mankinde, that
y may hinder our ſaluation, do
e labor to diſturbe men when
y pray, then at other times
en they doe not: that at the
ſt they might take from them
the

the ineſtimable fruite of Pray
& that they might depriue the
of innumerable bleſſings ſprin
ing from it. This *Origen* adm
niſheth vs of, when he ſaith: T
deuils and contrary powers d
by all might & maine diſturbe
interrupt in prayer: firſt that h
that laboureth and ſweateth
the agony and feruency of prai
may not be found ſuch an one,
to lift vp pure handes witho
wrath. But if any one can obtai
that he may be without wrath,
ſhall hardly auoyde debating
diſputation: that is, vaine a
ſuperfluous cogitations. For th
ſhalt ſcarcely finde any one pra
ing, to be without ſome idle a
friuolous thought, which dec
neth and diuerteth that intentio
by which the minde is directed
God, and carrieth it whether
ſhould not. And therefore th

Origen in his 10. book vpon the Epiſtle to the Romans.

ago

ny and wraſtling of Prayer
reat & difficult, that the mind
fixedly and ſtedfaſtly attend
n God, notwithſtanding the
lting diſturbance of enemies,
o violently carry the meaning
im that is praying into diuers
ractions and ſundry imagina-
ns. This ſaith *Origen*, by which
rds he manifeſtly ſheweth the
at difficulty of this buſines.
But the diuine Grace is oppo-
againſt all theſe difficulties,
ich is mightier and ſtronger
n all thinges: vpon which al-
ttend all the documents and
ſtructions, which heereafter
we ſhall deliuer.

OF

OF THOSE THING
that are conducent vnto the
chiuement of true Deuotion,
first of the great longing
desire to obtaine it.

CHAP. IIII.

VVEe haue heeretofo
tolde what Deuoti
is, that it is not any particuler
speciall vertue, but all that whi
accompanieth it: Now we w
speake of the meanes by which
is atchieued.

Fitst therefore that wee m
winne and gaine vnto vs a goo
so excellent and renowned, is a
earnest and a vehement desire t
possesse it, according to that
the Wise man. *The most true desi*
of discipline is the beginning of Wi
dome: and a little before, reaso
nin

of the same desire & intent,
ith: *Wisedome shineth and ne-*
adeth away, and is easily seene
em, that loue her, and found of
as seek her, she preuenteth them
desire her, that shee may first
her selfe vnto them. Who so a-
eth vnto her betimes, shall
e no great trauaile, for hee shall
e her sitting at his doores. To
ke vpon her then is perfecte
erstanding: *and who so watch-*
for her, shall bee soone without
. For shee goeth about, seeking
as are meete for her, and shee w-
her selfe cheerefully vnto them
he waies, and meeteth them in
ry thought. Hetherto bee the
rds of the Wiseman, whereup-
a little after hee concludeth
t which we said before, that is;
at the beginning of Wisedome
be most true desire & longing for

This

This happened to the W
man himselfe: for hee speak
not by heare say of any vaine
mour, but taught before, not o
ly of the holy Ghost, but also
the experience of the busines
selfe. Wherefore in the Chap
following hee saith of him sel

Sap.8. *For this haue I desired, and vnd*
standing was giuen vnto me, I sou
after her, and the spirit of Wisdo
came into me. Therfore thou se
that desire is the beginning
this good.

The whole sacred Script
doth manifestly prooue this to
true. For how often I pray th
doe we read in the law, and in t
Prophets, that we shall find Go
if we seeke him with all our har
So wee read in the booke of t

Prouer.8. Prouerbs: *They that betimes wat*
for me, shall finde me. And in an

Prouer.2. ther place. *If thou seekest s*
wisedom

me as for siluer, & searchest
r as for treasures, then shalt
understand the feare of the
, & find the knowledge of God.
o what end doe we seek for
fetcht authorities? we haue
st sure pledge and testimo-
this from our Sauiour. *Aske,* Math. 7.
hee, and it shall be giuen you:
and ye shall finde: knocke and
be opened vnto you. For who-
r asketh, receiueth: and hee
seeketh, findeth: and to him
knocketh, it shall be opened.
he reason why this desire is
fectuall to finde God is, be-
e (as the Philosophers say)
iery work, especially morall,
loue of the ende is the first
e, that mooueth the worker,
hat by howe much the loue
desire of the ende is greater,
so much the endeuour and
gence is the greater, which is
bestowed

This happened to the W
man himselfe: for hee speake
not by heare say of any vaine r
mour, but taught before, not on
ly of the holy Ghost, but also
the experience of the busines
selfe. Wherefore in the Chapt
following hee saith of him selfe

Sap. 8. *For this haue I desired, and vnd*
stranding was giuen vnto me, I soug
after her, and the spirit of Wisdom
came into me. Therfore thou see
that desire is the beginning o
this good.

The whole sacred Scriptur
doth manifestly proue this to b
true. For how often I pray the
doe we read in the law, and in th
Prophets, that we shall find God
if we seeke him with all our harts
So wee read in the booke of the

Prouer. 8. Prouerbs: *They that betimes watch*
for me, shall finde me. And in ano

Prouer. 2. ther place. *If thou seekest for*
Wisedome

ome as for siluer, & searchest
er as for treasures, then shalt
understand the feare of the
d, & find the knowledge of God.
to what end doe we seek for
fetcht authorities? we haue
ost sure pledge and testimo-
f this from our Sauiour. *Aske,* Math. 7.
n hee, *and it shall be giuen you:*
and ye shall finde: knocke and
albe opened vnto you. For who-
er asketh, receiueth: and hee
seeketh, findeth: and to him
knocketh, it shall be opened.
The reason why this desire is
ffectuall to finde God is, be-
se (as the Philosophers say)
uery work, especially morall,
loue of the ende is the first
se, that mooueth the worker,
that by howe much the loue
d desire of the ende is greater,
so much the endeuour and
igence is the greater, which is
bestowed

beſtowed to obtaine it. Tell
I pray thee what caſt *Alexan*
the great into ſo many daunge
what made him to vndergoe
many labours, to ſtrike ſo ma
battailes? what mooued him
paſſe through ſo many deſ
places, and barbarous nations, b
the inſatiable loue, whereby h
thirſted after the Empire of t
whole world? What made t
ſeruitude of ſo many yeeres lig
and pleaſant vnto the Patriar
Iacob, but the loue, by which h
did affecte beauteous *Rachel*
What doth mittigate the labou
& perils of hyrelings, Marine
Soldiers and ſuch like men, a
doth make them eaſie and tol
rable vnto them, but the loue
lucre and gaine? If the loue
things ſo baſe and abiect, can d
ſo much, what ſhall not the lo
of the chiefeſt good doe, if it be

right

ly knowen, and truly loued?
doe not heere intice & allure
(O brother) with the fraile
fading beautie of *Rachel*, nei-
with the vaine glory of the
ld, which endeth together
thy life: nor with such flee-
actions, which the winde
s away: nor with the transi-
e pleasures of hypocrites,
ch endure but for a moment:
e breefe neither with earthly
es, which are deuoured of
ths & ruſt, or are ſtolne away
eeues: but we inuite and al-
thee with the beauty of the
ne Wiſedome, with the king-
e of Chriſt: with the treaſure
harity: with the comfort of
holy Ghoſt: with the meate
Angles: with true peace and
true liberty: and to con-
le with the chiefeſt good.
at canſt thou deſire more rich

and

and opulent then this treasu

Prouer.8. *Blessed is the man,* saith that et
nall Wisedome: *that heareth*
watching dayly at my gates, and
uing attendance at the postes of
doores. For he that findeth me, fin
eth life, and shall obtaine fauour
the Lord.

With these and such like co
siderations a desire of that spi
tuall couetousnes, & a thirsti
for those true riches, is to be ki
dled and enflamed in thy hea
For it is needfull that such a des
be not luke warme, lingring
slow: but liuely, careful, dillige
and exact. Behold I pray th
with what great care of th
world, coueteous men, ambitio
men, and the louers of the bea
ty of some creature doe seeke a
ter that they loue: they doe no
cease by day, nor rest by nigh
they speake not, thinke not, no

dream

ame not, but of those thinges
ich they seek for & loue. After
same manner GOD is to be
ght for of thee, although wor-
er of greater diligence & at-
dance, as he is more excellent
n all creatures. Beholde how A Simily.
cumspectly and aduisedly the
der of an Army goeth forth to
ht, when he begirdeth any de-
ced Castle: how many kind of
tagems he deuiseth; how cun-
gly he vndermineth it, how ar-
cially he raiseth fortresses, ma-
h bulwarkes, & how many in-
tions he vseth to assault & bat-
the Castle, that at the length
may conquer it: with no lesser
e & watchfulnes must thou la-
r & endeuour, that thou maist
te vnto thy selfe that chiefest
od: for it is written: *The king-* Math 11.
e of heauen suffreth violence, &
violent take it by force.

Worthy is he to be called happ
& blessed, who seeketh God afte
such a manner; for he that so seek
eth him, hath already partly fou
him, & hath a pledge & an earne
that he shall obtaine the rest. Fo
to watch for God, is to seeke him
and he already hath obtained th
first fruites of the holy Ghost, wh
with such a desire seeketh him

A Simily. The Hunter when he seeth an
of his dogges to mend his pa
more then his wont, & with gre
celerity to folow some direct wa
he forthwith vnderstandeth th
he hath found out the foote ste
of some wilde beast: he reioyce
& conceiueth hope of taking t
praye. After the same maner th
oughtest to reioyce, when th
seest this; & by how much mo
diligēt & more fearful the gre
nes of the desire shall make th
by so much thou oughtest to

mo

ore ſecure & ſafe: knowing aſ-
edlye, that after theſe flowers
cellent fruites will ſucceed, and
t God hath already one of his
te placed in thy ſoule, as ſoone
hou haſt giuẽ vnto thee a liue-
t feeling deſire of his preſence.
This is the meane, & this is the
, which is to be kept of them
eking for God, who are pre-
ted by the bleſſing of his
etnes, and haue alreadie ſeene
beautye of *Rachel*, for obtai-
of which, and ioyning her in
iage vnto thẽ, with their ioy
preſuppoſe vnto themſelues
ſeruitude of ſeuen yeres. Such
ſt neither day nor night, nei-
do they deſiſt, vntil they haue
d that they ſeeke for, ſaying
the Prophet: *I will not ſuffer*
eyes to ſleep, nor mine eye lids Pſal. 132.
mber, vntill I finde out a place
e Lord, an habitation for the

mightie God of Iacob. They th
think vpon this, ſpeak this, drea
of this, to theſe no labour, no tr
ble, no burthen is grieuous, whe
as they ſolely cõſider of the grea
nes of the reward: In figure
them Eccleſiaſticus ſaith; *He th*
holdeth the Plough, & he that ha
pleaſure in the goade, drīueth Oxe
& is occupyed in their labours, a
talketh of the breed of Bulloks. He
ueth his minde to make furrowes,
is diligent to giue the Kine fodd
So is it of euery Carpenter & wo
maſter that laboureth night & d
& they that cut & graue Seales,
make ſundry diuerſities & giue t
ſelues to counterfeit Imagery,
watch to performe the worke. T
Smith in like manner abideth by
Anuil & doth his diligence to l
the Iron: the vapour of the fire
eth his fleſh: and he muſt fight
the heate of the Fornace. &c.

Eccle. 38.

T

These are the cogitations, these
the studies of Ploughmen, of
ourers & Smithes, who night
day sweate through the labors
their hands, that they may ob-
ne the end of their desires. Let
e true and sincere louer of God,
itate these, let him watch and
die day and night, how he may
ine vnto him so great a good,
till he be weakned & languish
this cogitation and diligence:
d also let him testifie by the de-
itie of his body, the anxietie &
uines of his minde, according
hat of the Wise man; *Waking* Eccle. 31.
r honesty pineth away the body,
the care thereof driueth away
pe. But perhaps thou wilt say,
u prescribest vnto me verye
d meanes and conditions for
attainment of this good. Tell
I praye thee, is it not iust and
nt that so great a good as God

him ſelfe is, ſhould be ſought fo
with diligence? Thou wilt aun
ſwer yea. Thē what leſſer thogh
can be demaunded, what ſmalle
diligence, or what condition ca
be more equall and reaſonable
then to the atchieuement of th
chiefeſt good to require no mo
diligence, then that wherby earth
ly riches may be compaſſed? Fo
ſo the wordes of the Wiſeman d
Pron. 2. ſound: *If thou ſeekeſt for wiſedom*
as for ſiluer, thou ſhalt finde her. O
Lord let the Angels laud & mag
nifie thee: who being the beſt &
chiefeſt of all goods, yet deſire
not to be ſought for with greate
care, then the baſeſt and vileſt
things, yea with no greater
diligence, then ſiluer is
accuſtomed to be
ſought with.

TH

THE SECOND thing that begetteth Deuotion, is Fortitude & diligence.

CHAP. V.

THe desire, of which we haue
ſpokē, ought to haue ioyned
o it great diligence and forti-
e, by which all difficulties may
ouercome, which doe meete
h vs and trouble vs in compaſ-
and winning this good. And
ough, as we haue ſaid before,
deſire doth bring with it dili-
ce and fortitude, yet we think
orth the labour to ſpeake of it
rally in this Chapter.

But that wee may vnderſtand
e thinges the better, we muſt
we, that as nature hath beſto-
vpon all liuing creatures two

Two faculties of the soule necessary vnto vertue.

faculties or powers, to the prese
uation of them selues, one, whi
we call Concupiscible, the natu
and property of which, is to des
whatsoeuer pertaineth to the pr
seruation of it selfe or of his kin
the other Iracible, whose offi
and propertie is to resist and fig
against all difficulties and contr
dictions, which any wayes hind
or make resistaunce against th
preseruation: so we must know
that these vertues and powers
so after their manner are requir
to the preseruation of a spiritu
life: specially to the attainem
of this good which we speake
For first it is needfull to hau
desire of that good, as wee h
said, which dooth moue a man
seeke for it: then it is meete t
there bee a valiant and genero
spirit to conquer and ouerco
many & great difficulties, wh

e meete with them that aſpire
he atchiuement of Deuotion.
there are manye thinges that
der deuotion, & many thinges
ich are required to the obtay-
g of it, all which are very dif-
lt & hard: therfore they craue
ch buſines & much fortitude
courage; to breake through
ſe difficulties, vntill thoſe deſi-
waters flowe out of the Ceſt-
s of Bethleem, and no enimies
er in the entrance or regreſſe;
hinder thoſe, who come to
we water out of them. But to
ine a good ſo hard & difficult,
at can a bare and naked deſire
, if it be not armed and fenced
h courage and fortitude?
here thou ſhalt acknowledge
fect, which they haue, who
with a good deſire, notwith-
ding haue not this fortitude,
hich we ſpeake: for they be as

2. Reg. 23.

creatures imperfect & monstro
hauing the faculty concupiscib
without the irascible, which as
is not sufficiēt to the preseruatio
of a naturall life, so also it wil n
be sufficient for that which is sp
rituall. Such are the desires of t
negligent and slouthfull, of whi
prou. 13. the Wiseman saith: *The slugg*
lusteth and lusteth not: He luste
when he beholdeth the beauty
vertue: he lusteth not when h
vnderstandeth the difficulty
which are in it: as those imperf
& monstrous creatures haue o
of these naturall faculties & po
ers, that is, appetite, or desire: b
the other they haue not, which
fortitude and courage.

For this cause in the Script
fortitude and diligence are so
ten cōmended, & slouthfulnes
negligence are so oftē dispraise
as the two rootes of all our go

ill. Certainly it is a thing ex-
ding worthy of admiration, to
he great care & watch, which
holy Ghost vseth ouer slouth-
and negligent men, as it is
ifest in the bookes of *Salo-*
, in which there is scarse a
pter, which draweth not out
rrow against such, and telleth
n of the perill & danger they
in. Although often times it is
and the selfe same sentence,
ch is repeated, yet it is done
other words and figures, &
ost the same thing is spoken
housand places, that our me-
ies might be stirred vp, that
therby might vnderstand, of
t great moment and weight
which the holy Ghost so of-
and with such importunitie
rehearsed. In one place hee
: *The thoughts of the diligent* Prouer. 21.
rely bring abundance: but

Who-

Whosoeuer is slouthfull and negli
commeth surely to pouerty. In
Prou.10. other place: *A slothfull hand*
keth poore: but the hand of the d
gent maketh rich. And in anot
Pro.12. place: *He that tilleth his land,*
be satisfied with bread: but he t
followeth the idle, is destitute of
Pro.18. *derstanding*. Againe: *Feare cast*
downe the slouthfull, & the soule
the sluggards shall hunger. *He t*
is slouthfull in his worke, is euen
brother of him that is a great wa
And in the Chapter follow
Pro.19. *Slouthfulnes causeth to fall a slee*
a sluggish person shall be affamis
But that especially is to be obs
ued, which the same *Salom*
saith in the 24. Chapter of
Pro.24. Prouerbes. *I passed by the field*
the slouthfull, and by the Vine
of the man destitute of vnderstan
ing. And loe, it was all growen
with thornes, & nettles had cou

faces thereof, and the stone wall
reof was broken downe. Then I
held, and I considered it well: I
ked vpon it, and receiued instruc-
e. Thou sluggard how long wilt
ou sleep? How long will it be ere
u rise from thy slumbring? Thou
st yet a little sleep, a little slumber,
tle folding of the hands to sleep: So
pouerty commeth as one that tra-
leth by the way, and thy necessity
s an armed man. Which is as
uch to say, as that slouthfulnes
d negligence by little and little
all be turned into an habit, and
t habit into nature, and by this
eanes it shall soraigne and rule
thee, that thou shalt not finde
ither meane nor way how to
ue it out of thy doores, albeit
ou bee mighty and magnani-
ous.

Now I demaund of thee, why
holy Ghost doth so often re-

peate

peate this ſentence, and inſert
in ſo many places of his writing
but that he would ſignifie that d
ligence and fortitude is the key
all our profit and commodity, an
that ſlouthfulnes and negligenc
is the roote of all our euils an
hurtes? Tell me, what vertue is
that hath not ſome difficulty an
nexed and ioyned to it? Therfor
if a man haue not courage to ſub
due it, nor a hammer to worke &
temper the Iron, on which he
worketh, ſhall he performe an
laudable peece of worke? It is ve
ry well ſaid of *Prudentius*, where
he ſpeaketh of Patience.

Prudent. in Pſychomachia,

Valerous Patience Vertues copeſmate,
Of euery Vertue is ſtronge anchorage:
Victorious becomes vertues combate,
When Patience paſſions doth aſſwage.
Naked lyes Vertue Patience wanting,
Diſrob'd, diſarmed and feebly panting.

For if courage and fortitude be
wanting vnto Vertue, it is certain
that

he ſhall not be able to ouer-
ne the difficulty, which is al-
es ioyned vnto Vertue. Ther-
it is needfull, that we expell
driue away all ſluggiſhnes &
nes, arming our ſelues with
irme and ſolide purpoſe to
er this cõbate, with a reſolute
de to fight, and not to leaue
, before we haue ouercome
ry difficulty, alwaies implo-
g with great ſubmiſſion of
it the diuine grace.

We muſt not forthwith be diſ-
raged nor put out of hart, whẽ
contradiction or repugnancy
h meet with vs: but thẽ more
ragiouſly make reſiſtance, and
tate thoſe, who ſaile againſt A Similie.
ſtreame: for they by the ſtren-
of their Oares doe ſtriue with
violent fury of the ſtreame, &
ney be driuen backe by the ve-
ment current of the riuer, they

faint

faint not, not leaue off, but dou
their ſtrength, and more manfu
and ſtoutly apply their Oares, a
force their veſſell to the finiſh
of their enterpriſed voyage. Su
ought our purpoſes to be, that
firme & ſtable, and if at any ti
it hapneth that we be ouercom
let vs take hart againe and ren
our ſtrēgth: for, as it is wont to
ſaid, *Vntyred labour ouercomm*
all thinges. So we ſee many m
vnwearied in the buſineſſes
this world, who doe not leaue
their purpoſes, albeit fortune
they commonly ſay) be not th
friend. So Merchants do not pr
ſently relinquiſh their traficke,
though ſometimes they recei
more loſſe then lucre: neither
husbandmen intermit the tilla
of the earth, although their frut
often times periſh in the fielde
but they returne a freſh vnto the

labour

urs, and do vse more diligẽce
ake tryal, if so a plentiful har-
may recompence their losses.
much more earnest ought
to be in this holy exercise, in
ch both lesser labour is to be
ergone, and profite without
parison greater may be ex-
ted?
ut We must here note, that, as
desire, of which wee haue to-
spoken, ought to haue forti-
ioyned vnto it, that it be not
so to this fortitude, humility
t bee added, that it bee not
ude. For although in this busi-
we put to our whole strength,
labour with might & maine,
we must alwaies beleeue, that
haue not gayned so great a
od vnto vs by our owne might
strength, but that the diuine
ce and mercy hath bestowed
pon vs. For as the Wise man
saith:

Eccles. 9. faith: *The race is not to the swift, nor the battle to the strong, neither yet fauor to men of knowledge.* If this haue place in humane matters, how much more shall it haue place in diuine, all which depend of grace? And because grace is especially giuen to the humble, as the whole Scripture testifieth, here no lesse, but much more is humility profit, then fortitude in the obtaining of Deuotion.

Therefore let man very humble, acknowledge & confesse his owne vnworthines & weaknes, let him humble himself vnder the mighty hād of the Lord, let him come in his sight, as an infant, who knoweth nothing, neither can do any thing, and let him beseech him by the merits of Christ, that hee would vouchsafe to looke vpō him with the eyes of his pitye, and would giue vnto him as to the poore beggar

er, the crumes falling frō the
of his great mercy. But with
are confession & humilitye
ought not to be secure, and
rtherto care, & so commit al
od: as some doe, but he must
is hand to the plough, & doe
lyes in him, and then God
doe that which belonges to
For as the Lord is a friend
the humble, so also is he an
y vnto the slothful and idle.

E THIRD THING
t begetteth Deuotion, is the watch and keeping of the heart.

CHAP. VI.

Hese two Principles and
foundations being layd and
lished, that we may come to
ore particular handling of
matter, I say, that the custody
keeping of the heart is the
chiefe

chiefe & principall matter, wh
belongs vnto prayer & Deuot
A Simily. For euen as hee, that would p
vpon an harpe, or any other
ſtrument of muſicke, ought be
all things to haue his ſtrings w
tuned, that they may fitly
melodiouſly agree one with
other: ſo it is neceſſary alſo t
our heart (ſeeing that it is
chiefe inſtrument of that heau
ly muſicke) be firſt well tuned
prepared: for there can bee
harmonious conſort in a iarr
and vntuned inſtrument. He
is that counſell of *Salom*
Prou. 4. *Keep thine heart with all diligen*
for thereout commeth life. For ſ
ing that the heart is the founta
and beginning of all our actio
it is certaine that as it is, ſo
ſo are all the actions that p
ceede from it. Neyther
this cauſe onely muſt wee b
care

ill for the guarding & watch
heart, but also for the lan-
ment and tendernes of the
, which howe easily it is di-
ted and disturbed cannot be
ed by any wordes. For it is
out doubt one of the chiefe
especiall miseries of men,
e their hearts so hardly to be
llected & gathered to them,
so easily to be disseuered &
earsed: and yet they must la-
r by so many meanes, before
can obtaine a little Deuoti-
and that whatsoeuer is got-
is so easily lost. Wee see that
ke, and many other meates
so delicate & dainty, that the
y ayre doth taynt them and
ke thẽ vnsauery, & the vnteni-
atenes of the ayre, as some as-
ne, doth put a Lute or a harpe
of tune: much more greater
hout doubt is the tendernes &
daintines

daintines of mans heart, and
troubled for lesser cause. Et
as the sight of the eyes is h
with a small thing, & the brigh
nes of a glasse is stained and o
scured with a little breath : so
much lesser chaunce, and a mu
lighter hurt is enough to dimm
the brightnes of our heart, to da
ken the eyes of our soule, and
disturb together with our Deu
tion, all our good affection
Therefore wee muste endeuo
with great diligence, and with
our strength, that wee very car
fully and safely keepe a treasu
so precious, and which is so eas
loste.

But if you shall aske me, fro
what thinges the heart is to b
kept, I say especially from two
that is, from vaine cogitations, &
inordinate affections. From thes
two, it is meete that the heart b
fre

and pure, in which the holy
ſt ſhall dwell. As Paynters
wonte firſt to mundifie and
elime the table in which they
, ſo alſo the table of our hart
ſt to be wiped and whited, in
h the image of God ſhall be
ured and formed. This is that
hing of the two tables which
Lord commanded *Moſes* to Exod. 34. Deut. 10.
e and ſquare, that with his
e hand hee might write the
ds of the law in them: that
ight ſignifie, that man muſt
difie, poliſh and ſquare the
tables of his ſoule, which
his Vnderſtanding and his
l, this of affections, the other
ogitations, that the Diuine
er, which is the holy Spyrit,
paint and write in them ce-
all Wiſedome. The difference betweengood men and euill.
herefore it ſtandeth the ſer-
of God vpon to bee vigilant
in

in this point: for this is one of
ſpeciall differẽces, which is fo
betweene the good and the e
for the heart of the wicked &
is as an open troden publick w
which is ſhut neither night
day: but the heart of good m
is as a garden well fenced, and
well carefullye ſealed, of wh
none drinketh, beſides God h
ſelf. The hart of good mẽ is li
Cant. 3. bed of *Salomon*, which threeſc
ſtrong men guard, of valiant m
of Iſrael, all handling the ſwo
and are expert in warre. Suc
one is the heart of good men,
with ſuch diligence is ſafgard
and on the contrary ſide the h
of wicked men, is like a ve
without a couer, into which
leth any vncleannes, wherfor
the law ſuch a veſſell is repro
ted & refuſed, & iudged vncl
Neither is the heart onely
fo

ly to be kept pure and cleane
n noysome & hurtfull cogita-
s, but also from inordinate
ctions: for there is not any
g more forcible to disturbe &
iet it, then naturall passions:
re loue, hate, mirth, heauines,
e, hope, desire, wrath, & other
vnto these.

hese are the winds which tosse
turmoile this sea: these be the
udes which obscure this hea-
: these be the weights which
resse our spirit. For it is cer-
e that passions with their co-
tions doe disturbe the heart,
their appetites doe disseuer
distract it, with their affecti-
doe captiuate it, & with their
urbations & inordinate mo-
s doe darken and blinde it.
erefore euen as our fleshly
cannot behold the stars, nor
beauty of heauen, when it is

cloudy and ouercaſt, ſo neyth
the eyes of our ſoules can con
plate the eternall light, when
they are obſcured with the clou
and paſſions of this life. Euen
in cleere and pure water all
iectes are ſeene, euen vnto t
leaſt ſand, which is in the bo
tome, which cannot bee ſeene
water troubled & poluted: ſo
ſoule doth cleerely know, wh
ſhee hath in her ſelfe, wh
ſhe is quiet and calme: but if
ſtormes of paſſions doe obſc
and diſturbe her, then ſhe neyth
ſeeth her ſelf, nor any other thi
Therefore *Auguſtine* doth wi
admoniſh, that very circumſp
ly we looke to our ſelues, leaſt
winges of our ſoules (which
affections and deſires) be diſt
ned and beſmeared with the li
of earthly thinges, whereby t
may be diſabled to fly to heau

A Simily.

diuine things. So we read of holy man, that although hee a Bishop, yet hee would not angle himselfe neither with ters of his Bishoppricke, nor any other secular busines, ies fearing, least by this anes his heart should bee in- ed and wrapped in the cogi- ons of visible matters.

r this cause we heere so great- ommend mortification & the leration and temperance of ions. For there is not any g, which so strongly doth le our heart, and captiuate it, uery one of those appetites, especially that of loue, which the roote of all, and so doth inere and rule ouer all the o- none otherwise, then the is wont to rule and raigne the branches. For where e is a superfluous loue of any

thing, foorthwith it abhorreth
contrary, and desireth that it
ueth, and feareth least it loose
it reioyceth when it is preser
greeueth when it is absent, an
carefull, that it be not endan
red, which is beloued: it is tr
bled if it be ill handled, to
briefe, after this maner, the wh
company of other passions
march, following whether so
this captaine doth lead them.
Saulour doth signifie so m
whē he saith; *Where your trea*
Matth. 6. *is, there will your hart be also*
cimating in what thing soeuer
whole treasure of your loue is
vpon that is bestowed all
diligence, all our cogitations,
whatsoeuer proceedeth from
hart. Therfore the seruant of
must alwaies diligently wa
and haue his heart in sure h
that he may not thinke any th

C

of his passions bee lead vnto
thing, which is not of God
from God. Let him not bee
but for that which seperateth
from God: Let him not bee
d, but for that which leadeth
vnto God: let no thought bee
e holy vnto him, nor any co-
tion more vsuall, then by
t meanes he may satisfie and
se God: let him not liue with
other feare, loue, desire, or
e: then of him, in him & for
This is the crosse, in which
Apostle gloried, when he said:
world is crucified vnto me, and Gal. 6.
to the world, which is done,
by the death of the body, but
e spirit, that is, by the death
loue of all earthly things,
whē the spirit feeleth this, it is
were dead vnto al creatures,
ieth onely to his creator, in
me his loue is solely rooted.

Therfore in the law, comm
dement was giuen to the hy
Priest, that he should neyther
ry his father nor mother, *Leuit*
Leuit. 21. *be defiled by them*, in touching
dead. The Lord knew that ne
ther the sight, nor the corpo
touch did defile men, but the
fection of the heart, which h
would haue to bee so pure a
cleane in his friends, that he w
not haue it troubled nor disturb
neither through the occasion
losse of father, or mother. Pe
uenture, my brother, it will seem
hard & difficult vnto thee, whi
we heere commaund thee: but
is a shame if that seeme hard v
Christians, (who are as trees pl
ted by the riuers of grace) whi
heathen Philosophers haue co
maunded their Schollers, haui
none other thing to enlight
them, then the light of reason.

ere haue beene Philosophers
d, who by their precepts haue
euoured to make men heroi-
diuine, & free fró all passions
affections: and doe wee mar-
if wee bee commaunded to
y about with vs a peaceable
a quiet heart, that God may
ll in it?

lthough it seeme difficult vn-
ee to bring so great a worke
an happy end, yet this doct-
shall be profitable for thee,
thou maist knowe the scope
end, to which all thy cogita-
s and desires are to be aymed
directed. It will also be pro-
ble vnto thee, least thou be al-
ther mutable and vnstable, as
e, whose heartes are like wea-
cocks, set vpon the toppes of
ets & steeples, which are tur-
about with euerye winde.
ese are neuer like vnto them-

ſelues, neither continue in
ſtate; for euen now they are
and heauye, & preſently after
cond and merrye: now pleaſ
forthwith angrye: now graue,
and by light and toyiſh: now
uout, ſtraitway after diſſolute.
be briefe, inwardly they are ch
ged into ſo manye colours & ſh
pes, as out ward accidents and o
caſions offer theſelues vnto the
The Camelion is an vnclean c
ature, and forbidden in the la
perhaps becauſe he is chāged
to all coulours, which are laid b
fore him: no leſſe vncleane are
they, who are figured by t
beaſt: ſuch are they that are m
ued with euerye winde, who
cōmonly wont to be men, vnſ
ble & vnſtayed, without grauit
& wiſdome, without honor, wit
out courage, without fortitud
light, eaſily enclined, faintharte
vnconſta

onstant, mutable, of whom no
thing is to be expected.
uch are vnworthy the names
en, for they haue effeminate
light mindes: at the least they
os worthy the name of wise
. For it is written: *A holy man*
s wisdom is as full moone the Sun: Ecclus 27.
foole is changed as the Moone.
le that keepeth his heart free
these two things, that is, frō
s cogitations, and inordinate
ons, he shal easily obtaine this
e and puritie of heart, which
rding to the Philosophers is
ncipall meanes to get true
dome, and according to the
rement of the Schoolemen,
nd of a spirituall life as Cas-
s sheweth more at large in
rst Collation.
o conclude, this is the last dis-
ion, which is required to the
emplation of diuine matters,

according to that of our SAVIOV
Mat.5. *Blessed are the pure in heart,* [illegible]
they shall see God. For euen as i
bright and cleere glasse the S
beames do make the greater sp
dour, so a purified & cleane sou
the beames of the diuine truth
shine more cleerely.

2.King 7. God would not haue *Dauid*
albeit he was a righteous and
holy man, to build the temple,
which he would dwell, becau
he was a warriour: but he wou
haue it builded of *Salomon*
peaceable Sonne, that hee mig
signifie, that a peaceable & qui
hart is ꝑ true place, in which G
desireth to dwell. For the sa
3.King.19. cause when the Lorde appear
to *Elias* in the mount, he was n
in the mighty stronge winde, n
in the earthquake, nor in the fi
but in the still and soft voyce, th
is in a peaceable & quiet heart.

O

OF THE FOVRTH

cause of Deuotion, which is a continuall remembrance of God.

CHAP. VII.

O this keeping of the heart, there is nothing more profi- e or cõmodious, then alwaies walke in the presence of the d, & to haue him alwayes be- our eyes, not only in the time rayer, but in all places and at mes: for there be many, that o long modest and quiet, as r Master is present, but hee g gone, they disorder them- es, and doe follow the rage violence of their owne af- ons.

he seruant of the Lord must

not

not imitate these, but he must r
ther labor, that he may keep th
heate, which he hath got in pra
er, and to continue those cogit
tions holy, which hee hath: so
these being continued and ke
do lift a man to the top & heig
of perfection.

He that doth otherwaies, a
his life passeth away in doing
vndoing, in weauing and v
weauing, neyther shall hee
uer come to his wished end

This is that happy vnyo
of our spirit with God, whic
the Saints haue so hyghly este
med and made so great accou
of: for the attainement of whic
they haue taken so great paine
and which they haue appointe
the last end of all their exercis
This is that, that *David* intimate
that he had obtained, when he r
peateth so often in his Psalme
th

at God was alwaies before his
es; that he did cõtinually medi-
te vpon his law: & that his praise
as euer in his mouth. So that al-
eit he was a King & very much
nployed in manye businesses
oth of war and peace, yet in the
yddest of so many cogitations
nd consultations hee was quiet,
nd albeit so many seruants and
ttendors stood about him, yethe
ood alone with God.

Wherefore thou shalt doe a
ing right worth thy labour,
f with all thy strength thou en-
deuoures, that thou mayst al-
wayes haue with thee this pre-
nce and remembrance of the
Lord: for it shall much bene-
fit and profit thee to consider
hat God is alwayes and euery
where present, not onely by his
power and presence, but also
by his essence.

A King in all his territories is present by his power, and in his pallace by his presence, but by his essence, he is no where but in that place, which possesseth his body: God after all these waies is present in euery place. Which besides our faith, this reason doth also prooue: It is God that giueth to all creatures to bee and to liue: God is the beginning and cause of all thinges. But seeing that it is necessary that the cause be ioyned with the effect, eyther by it selfe, or by some vertue or influence, it followeth, that sithence God is the cause of all things, that they are, that hee is also ioyned vnto them, giuing them to bee, that they are: and that not by some vertue or influence, but by himselfe: for in God there is that distinction of things, which is in the creatures.

God is present euery where.

For

For whatsoeuer is in God, is of God, and therefore whereſoeuer he willeth, that ſomthing of him ſhould be, he is all that.

And becauſe the Eſſence of thinges is the neereſt vnto the things, neither is any thing more inward in them, it followeth that God is more in them, then the thinges are in themſelues. What great thing is it then, if thou haſt God alwaies before thyne eyes, who carrieth thee in hys armes, who ſupporteth thee with his feete, who gouerneth thee by his prouidence, in whom & by whom thou liueſt & haſt thy being? Remeber that he alwaies aſſiſteth thy ſoule as the creature and gouernour, who preſerueth thee in thine Eſſence, neither is he content that he aſſiſteth thee as thy creator and preſeruer, but alſo hee is preſent with thee as

thy

thy iustifier, bestowing vpon thee grace, loue and many holy inspirations & desires. Let him be the witnes of thy life, let him be the companion of thy pilgrymage, commit vnto him part of thy businesses, commend thy selfe vnto him in all thy perils and dangers, in the night talke with him in thy sleep, and with him awake in the morning.

Sometymes contemplate him as a glorious God among his Angels in heauen: sometimes as a mortall man among men, conuersant vpon the earth now in the bosome of his Father, now in the armes of his mother: a little after wayte vpon him flying into Egipt, thence returne again with him out of Egipt: sometimes ioyne thy selfe vnto him praying in the Garden, sometimes follow him to the Mount

euen of Caluary, neyther forsake hym hanginge on the Crosse.

When thou sittest downe at the Table, let his Gall and Vineger bee the sauce of thy meate, and let the Fountayne of the bloode (flowing from his most Noble and glorious breast) bee the cup out of which thou drynkest. When thou goest to bed, imagine thy bed to bee his Crosse, and thy Pillow his Crowne of Thornes: when thou puttest off or on thy cloathes, meditate with what great ignominye Chryste in his passion was sometymes arrayed and sometymes spoyled of his garmentes.

This is with those holy Virgins to followe the Lambe whether soeuer hee goeth: by thys meanes thou mayest bee

be a Disciple of Christ, & alwayes remaine in his companye. In all these thinges alwayes talke with him with hũble speeches & full of loue: so he wil haue him self delt with, who for the greatnes of his Maiesty ought worthily to be feared, and for his goodnes, exceedingly to be loued.

Although thou be busied with some manuall labour, or with any other busines, yet for this thou must not omit nor intermit this holy exercise. For the Lord hath giuen this aptnes and promptnes to our heartes, that in a moment they may be turned vnto him, albeit the body remain occupyed in an externall worke; none otherwaies then an handmayde who worketh in ỹ presence of a Queen, she standeth before her Lady with great grauitye, with presentnes of minde, and orderly composition

A Simily.

of

of body, making neither losse nor delay in her worke; that one busines hindreth not another, so also our heart with due reuerence and attention, may be lifted vp to that maiestye, which filleth heauen & earth, not omitting nor neglecting any of those thinges it doth.

Neither only when a man doth attend vpon any manuall labour, but also when he speaketh, studyeth, or is busied, &c. he may sometimes haue his heart attentiue to his busines, and yet neuertheles enter into the temple of his heart, to worship the Lord, & withdraw himself from those things, which his busines requires, and speedily returne vnto GOD. Those holy creatures are a figure of this, which *Ezechiel* sawe coming and going in the likenes of bright lightning, whereby we vnderstand the swiftnes & alacrity, by which the righteous

teous ought to be turned vnto the Lord, whē as vpon some godly & religious occasion they goe out of the closset of their deuotiō, to succour and releeue their neighbour. But if at any time a man shall linger & loyter & forget to returne vnto God, he must be stirred vp with the spurs of attentiō and diligence, by turning the reynes of his heart vnto God, & saying with the Prophet; *Returne O my soule into rest, because the Lord hath blessed thee.* Psal. 114.

THE FIFT THING that stirreth vp Deuotion, is the vse of short Prayers, which in al places & season, are as darts, to be sent vnto God.

CHAP. VIII.

WIthout doubt that man is exceding happy, that know-

knoweth well to obserue & keep the precedent instruction and document. But that no man may fayle in it, it is most profitable in all places and seasons to vse those short & succinct prayers, of which *Augustine* speaketh. The brethrē (saith he) are said to haue in Egipt ofte & frequent prayers, but those very short, & sodenly darted forth: least that erected and aduaunced vigilancy (which is very necessary for him that prayeth) vanish away through long delay, and too much prolixitie. Euen as they that inhabite the North partes of the world, where the cold is vehemēt, do keep within doores, and in hot houses to defend themselues from the iniury and vntemperatenes of the weather: but they that cannot do this, come ofte to ỹ fire, & being somwhat warmed, do returne againe to their labour: so also the

Augustin. to Proba.

A Simily.

seruant

ſeruant of God, liuing in this cold and miſerable regiō of the world, where charity is waxen key colde, and iniquity doth rage & abound, muſt often repayre to the fire of prayer, that he may grow warme. He is truly happy, to whome it is giuen alwayes to ſit in that hot-houſe, of which the Prophet ſpeaketh: *And he ſhal be as one, that it is hid from the wind, & couered from the tempeſt.* Eſay. 32. But let him that cannot haue this, often come to this Diuine fire, that hee may defend him ſelfe from windes, and from the intollerable ycenes of the frozen region of this world.

Hetherto belong theſe ſhort & ſuccinct Prayers, which for this cauſe are called darting, becauſe as it were are the darts of a louing ſoule, which with great celerity are ſhot forth, and do wound the heart of God: by force of which, the

the ſoule is ſtirred vp, and is more enflamed with the loue of God. Very many verſes of *Dauid* are profitable & conducent vnto this purpoſe, which a man ought alwaies to haue in readines, that by them he may be lifted vp vnto God: not alwaies after the ſame manner, leaſt the aſſiduity of the ſame wordes breed wearines, but with all variety of affections, which the holy Ghoſt doth ſtirre and rayſe vp in his ſoule: for hee ſhall finde conuenient and meete verſes for all theſe in this heauenly ſeminary of Pſalmes.

Sometimes he may lift vp his heart by the affection of repentance, and deſire of remiſſion of ſinnes, by theſe wordes: *Turne away thy face, O Lord, from my ſinnes, and put away all mine iniquities. Ereſt in me a cleane hart, O God, and renue a right ſpirit within* Pſal. 50.

within me. Sometimes he may say with the affection of thankfulnes: *My soule, praise thou the Lord, and forget not all his benefites.* Psal. 103. Sometimes hee may say with the affection of Loue and Charitye; *I will loue thee deerely, O Lord my strength. The Lord is my rocke, my fortresse, & hee that deliuereth me, my God, & my strength, in him will I trust.* Psal. 18. *As the Hart brayeth for the riuers of water, so panteth my soule after thee O God. My soule thirsteth for God, euen for the liuing God: when shall I come & appeere before the presence of God? My teares haue beene my meate day & night, while they daylye say vnto me, where is thy God?* Psal. 42. Afterwards being inflamed with the loue of eternal happines, let him crye: *O Lord of hostes, how amiable are thy Tabernacles? My soule longeth, yea, & fainteth for the courtes of the Lord.* Psal. 84. Saint *Hierome* write[th]

writeth in a certaine Epistle, that the Fathers of Egipt had wont to haue very often in their mouthes, a short verse of the same Prophet, and to say; *O that I had wings like a doue, then wold I fly away & rest.* Psal. 55. Somtimes with a confession of his owne misery, & a desire of the diuine grace let him cal; *Incline thine eare, O Lord, & heare me: for I am poore & needy.* Psal. 86. And to cõclude let this breefe verse be very often in our speeches & conferences: *O God, haste thee to deliuer me: make haste to help me, O Lord.* Psal. 70. In like manner let the times & places, & businesses, which we attend, and whatsoeuer we see or heare minister occasiõ by other meanes and affections to lift vp our harts vnto God: for he that loueth God truly, be holdeth God in al things, & thinketh that al things doe inuite him vnto his loue. In the morning

Of al things we must take an occasion of Deuotion.

the chirping & harmony of birds, in the night silence & quiet calmnes inuite vs to praise the Lord. In our eating, the grace, which is bestowed vpō our meates for our satisfying: when in the morning wee arise, the grace which hath kept vs in our sleep, & that wee are refreshed with it: the beauty of the Sunne and starres, and the decking & embellishment of the fieldes doe intimate & insinuate vnto vs the prouidence & beautie of our Creator, and the misery & calamity of other creatures doth witnes and testifie vnto vs the diuine grace, which God vseth in freeing and deliuering them.

When the clocke giueth a signe of the passed hower, let vs call to mind the hower of our death; & also that hower, in which God vouchsafed to dye for vs, & let vs read & meditate on those words, which

which a holy Father teacheth, saying: Blessed be the houre in which my Lord Iesus Christ was born & dyed for me. So oftẽ as any temptation doth assaile vs, or any impure or hurtfull thought doth enter into vs, praier is very necessary to cast it out of our harts. In like manner as often as we enterprize and vndertake to doe any thing, wherein we feare that wee shall find contradictions & hindrances, or dread new occasions of daungers, it behoueth vs to defence and arme our selues with the weapons of Prayer: When we at any time goe out of our doores, whenwe are to haue busines with a wrangling & a contentious mä, or to deale in any matter of great moment & consequence, when wee come to a banket, wherein there is danger of sinning, eyther through gluttony, or too much

talke, in these and suth like matters a great preparation of Prayer is to be sent before. By this means all thinges will become motiues vnto vs to haue alwaies somthing to doe with God, & of all things we shall receiue fruite, and at all times haue occasion to pray. This is that continuall exercise, to the which the Apostle inuiteth vs, saying: *Touching & admonishing your owne selues, in Psalmes, & hymmes, & spiritual songs, singing with a grace in your hearts to the Lord. And whatsoeuer ye shal doe, in word or deed, doe all in the name of the Lord Iesus, giuing thankes to God euen the Father by him.* Col. 3.

This exercise very much helpeth to Deuotion: for it is as the watchman & keeper of the house watching that none beside God enter to take possession of ỹ soule. It is profitable also to preserue the heate

heate of Deuotion: hence it is, that they that are freequent in this consideration, doe very easily call vnto them their minds, & gather together their senees and spirits, when they are to pray.

For what other cause, doest thou think there is, that one forthwith at the beginning of prayer doth enioy tranquility and peace of minde, an other scarcely after many houres, & after long praier can quiet his heart & make it peaceable? The cause is obuious & common, because the one hath his heart gathered vnto him & warmed with these short & succinct prayers: the other through forgetfulnes of God is waxen key cold, & therefore the one sooner waxeth hot, the other later. Wee see this in a fornace, which if it be wel heated in ỹ morning, is kept hot all the day after with a little A Simily.

fire: but if it grow ſtone colde againe, it requires a great deale of fire, before it be thorowly heated again: ſo it is neceſſary that they doe, that will be deuout, that this diuine heate may be preſerued in their hearts, vnleſſe they will vndergoe new troubles in heating them ſo often as they goe to pray.

A Simily. For the Deuoton of our heart is as heate in water, or in yron, which naturally is cold, but accidentally hot: for when it is taken frō the fire, of which it was made hot, foorthwith it returneth to his former and proper eſtate & condition. He therefore that would alwaies keep yron hot, it behoōueth him either alwaies to keep it in the fire, or often to put it into ỹ fire, that ſo the external heat may be kept in it: the ſame diligence is neceſſary in the nouriſhing and warming of our hearts.

THE

THE SIXT THING that encreaseth deuotion, is the reading of deuout & profitable books.

CHAP. IX.

THe Deuout reading of ſpirituall bookes is very conducent and much auayleth to this keeping & purity of ỹ hart: for as *Bernard* ſaith: our heart is like a mill, which neuer reſteth, but alwaies grindeth that which is caſt into it: if it be wheate, it grindeth wheate: if barly, it grindeth barly. Therefore it is profitable to be buſied & occupied in the reading of holy and ſacred bookes, that when it doth cõſider & meditate vpon any thing, it may meditate vpon things, which it is buſied & occupied in. For this cauſe Saint

Hierome in all his Epiſtles doth ſo much commend the reading of the holy Scripture, but eſpecially in that, which he writ to the Virgin *Demetria*, in the beginning whereof he ſaith thus.

Hierome in an Epiſtle to the Virgin Demetria, Cap. 5.

Thou ſacred Virgin alwaies haue this care
And let it dayly be thy foode and fare:

That thou nouriſh thy minde and feede thy ſoule with the holy reading of the ſacred Scriptures, and not ſuffer the ſeedes of tares and darnell to fall into the good ground of thine heart. In the end of the ſame Epiſtle hee doth repeate the foreſaid counſel, ſaying: I ioyne the end to the beginning, neyther am I content once to haue admoniſhed thee, loue the holy Scriptures, and Wiſedome will loue thee: loue her, and ſhee will preſerue thee: honor her, and ſhe will embrace thee.

In the laſt Chap.

THE

THE SEAVENTH thing that begetteh Deuotion, is the keeping of the ſenſes.

CHAP. X.

THe keeping of the ſenſes ſhall very much help to the keeping of the heart: for theſe be as it were the gates of the Citty, by which all things enter in & go out: he therfore that keepeth wel theſe gates, vnto him all thinges ſhal be in ſafety. It is needful therfore that one keeper & watchmã. be ſet ouer the eyes, another ouer the eares, & a third ouer ỹ mouth: for by theſe three gates all wares and Marchandize, & whatſocuer is in the world, is caried into the ſoule, and exported out of it. So that a deuout man ought to bee deafe, dum and blind, as the holy

Fathers in Egipt were wont to say: For the gates of these senses being shut, the soule will alwaies be pure and prepared to the contemplation of heauenly thinges.

For a man must sometimes of necessity heare & see those things which are the causes of distraction and perturbation: wherefore let him so heare and see outward things, that they doe not contaminate his heart. The seruant of God ought to haue his heart as a strong wall, and as a ship well built, soundly ioynted, and surely pitched, which easily repelleth the billowing waues, and albeit couered with them, yet neyther admitteth nor receiueth any into her womb. It may be to figure out this, God commaunded *Noah* to to make his Arke bowing & vawted, & to pitch it well within and without: for such an one ought to

be

be the arke of our hart, that in the midst of the waters, & in the tempestuous deluge of this world it may be secure, & admit no waters of iniquity. They that keep their hearts after this manner, are alwaies peaceable, of a present mind, & deuout: but they that open the gates to al winds, and admit all affections & hurly burlies of this world, in the time of praier they are distracted with many contentions, warres & disturbed troublesome cogitations. It happeneth vnto these, as to those, who go to parle & conser with a Prince with a stomacke loaden & ouercharged with grosse and vndigestible meates, who in the midst of their speech doe filthily vomitte foorth, what they haue greedily deuoured: so these also in the fittest & most conuenient time of praier talking with God, do belch foorth A Simily.

foorth the garlicke and onions of Egipt, that is, cogitations and busineſſes of the world, of which their hearts are ful. Such in vaine doe expect fruite of their paryers: for that curſe of the Patriarke is proper vnto them, ſaying: *Thou waſt light as water, thou ſhalt not be excellent.* For they haue a heart ſo light and powred foorth, & buſied with externall matters, that they ſo much the leſſe increaſe within, as they are powred foorth about outward things. Such are they, that whole daies together walke abroad to ſee lofty buildings, ſumptuous houſes, magnificent temples, & ſuch like thinges: who are deſirous to ſee faire and beautiful ſights, & to heare news: for they return to ꝯ houſes of their harts ful of wind, & empty of Deuotiō. Theſe as they are wandring & vnſtable in their ſoules, ſo alſo

Gen. 49.

are

are they in their bodies: for they can ſcarely abide one moment in one place: but run vp & down frō one place to another: & whē they haue not whether to goe, they follow whether ỹ winde leads them, ſeeking if they may find any thing abroad to delight them, becauſe within thē they haue loſt true delight & ioy. It hapneth alſo often times, that in ſuch like wayes the deuill is their leader & guid, and doth lead them as he in times paſt led *Dinah* into vnhoneſt places, where they do not only loſe their deuotion, but alſo their chaſtity & innocency. Therfore it is needfull that we eſchew all theſe diſtractions & perturbatiōs, that all ỹ ſtrēgth of our ſouls being gathred together, we may haue greater fortitude to ſeek for ỹ chiefeſt good: for it is writtē; *The lord building vp Ieruſalem, doth gather together the diſperſed of Iſrael.* Pſal. 147.

But

Ber. in his Sermon of the three-fold keeping of the tongue, the hands & the heart.

But amongst all the owtward members, the tongue is especially to bee kept: for it is as *Bernard* saith, a small member, but vnlesse thou take heed vnto it a great euil, little and narrow, saith he it is, but an instrument most fit to euacuate and emptie the heart. It cannot be spoken how soone and easilye the iuyce of deuotion fadeth and vanisheth away, when the mouth is opened to speake superfluous things, albeit they be good. Therfore it is very well spoken of a certaine doctor: as sweet water standing in an open vessell, hauing no coūer, dooth forthwith loose the sweetnes and grace of the sent: so the sweet and precious oyntment of deuotion, dooth loose all the vertue and efficacye, when the mouth is loosed & dissolute, that is, when the tongue doth lauish & superabound in too much talke

A Simily.

and

and prattle. Therfore it is best to be silent, and if at anye time it be needful to speake, yet speedily with the DOVE returne into the ARKE, least thou perish in the DELUGE of wordes. Gen. 8.

And although moderation bee necessarye for all, yet it is more to be obserued of women then of men: but especiallye of Virgins, whose chiefest ornament is shamfastnes, and silence: both beeing the keepers and preseruers of chastitye. Wherefore Saint *Ambrose* verye well admonisheth a Virgin in these woordes. O Virgin bee circumspect and choyce in thy way, least thou offend in thy tongue: for often times good words in Virgins are taken for faultes.

THE

THE EIGHT THING that encreaseth Deuotion, is solitarines.

CHAP. XL.

EXteriour solitarines doth also verye much help this keeping of the senses & the heart, as a certaine Schoole-man testifieth in these words: Solitarines seemeth much to auaile to the contemplation of heauenly thinges: for prayer cānot well & decently be performed in tumultes & hurly burlies, and to heare and see manye things can scarcely be done without impuritye and offence. For death entreth by our windowes vnto our soules: & therfore after the example of our Lord goe into the desert, that is, as much as thou canst, seperate thy selfe from the company of others, & be solitary, if thou wilt be ioyned vnto him, & see

fee him by the purity of thy heart: flye alſo the frequent meetings & talkatiue conferences, eſpecially of worldly perſons. Seeke not for newe deuotions & amities: fill not thine eyes & eares with vaine fantaſies, & eſchew all things, which diſturbe & trouble ỹ quyet of the minde, and the tranquilitye of the ſoule, as venemous & hurtfull to the ſoule. For not without cauſe the holy Fathers deſired to liue in woods, and in places farre remote from the company & frequenting of men. This ſaith the schoolman. But that thou maiſt be more confirmed & ſtrengthned in this, hear what Saint *Bernard* ſaith: If thou beeſt mooued with the prouocation & inſtigation of the holy ſpirit, & doſt by all meanes endeuor to make thy ſoule the ſpouſe of God, ſit by the Prophet ſolitarily, becauſe thou haſt lifted thy ſelfe aboue

Bern. in his 40. Sermon vpon the Canticles.

aboue thy ſelfe, longing to be
Lament.3. eſpouſed to the Lord of Angels.
Is it not aboue thy ſelfe to be ioy-
ned vnto God, and to be one ſpi-
rit with him? Sit ſolitarilye as a
TVRTLE, haue nothing to doe with
thy ſelfe, nor with the multitude
Pſal.44. and throng of others, yea forget
thine owne people & thy Fathers
houſe, and the KING ſhal haue ple-
ſure in thy beautye. O holy ſoule
get thee aparte, that thou maiſt
perform thy ſeruice to him alone,
whome thou haſt made choyce
of before all others. Flye publicke
aſſemblyes, auoide alſo thoſe that
are domeſticall with thee: ſepe-
rate thy ſelfe from thy friendes &
from them that are the neereſt
vnto thee, and from him that mi-
niſtreth vnto thee. Dooſt thou
not knowe that thy bridegroome
is ſhamefaſt, and will not affoord
thee his ſweete and pleaſant pre-
ſence,

preſence, others being preſent? Therefore ſeperate thy ſelfe not in body, but in minde: but in intention, but in deuotiō, but in ſpirit. For the ſpirit before thy face is Chriſt thy Lord, and the ſpirit requireth not ſolitarines of body: albeit ſomtimes ſeperate thy ſelfe in body, when thou maiſt doe it fitly, eſpecially in the time of prayer. And afterwardes: Thou art alone if thou thinkeſt not vpon common matters, if thou doſt not affect thinges preſent, if thou diſpiſeſt that which manye loue, if thou cōtemneſt that which many deſire, if thou eſcheweſt brawlings, if thou doſt not languiſh for loſſes, if thou doſt not remember iniuryes: otherwayes although thou beeſt alone in body, yet thou art not alone. Dooſt thou not ſee that thou maiſt bee alone, yea among many? & ſeeing ꝑ art alone

among

amonge manye, thou art alone in what assemblye of people soeuer thou art: only beware that thou be not too curious a searcher, or too rash a iudge of other mens conuersations. Hetherto *Bernard.*

Therfore let a deuout man loue and seeke for solitarines, not only that which is internall, but also that which is externall: for it is certaine that the one is helped by the other. It is reported that *Arsenius* heard a voyce saying vnto him: *Arsenius* flye, be silent & at rest. Let euery one think that the same is also spoken vnto him, and let him fly and auoyd all kinde of commerce, society, conuersation, conference, consolation, visitation, yea of friendes and parents, vnlesse eyther charitye require it, or necessitye commaund it. Let a man alwayes desire to be alone, let him meditate with himselfe,

let

let him liue to himselfe, & let him confer with God, who is the louer of solitarines.

And let no man think that such a life is full of melancholye and heauines: it is so much the more delectable and pleasant, by how much the societie and familiaritie with God is sweeter, then that which is with men. For this cause Saint *Hierome* saith: The towne is a prison vnto me, but the desert a Paradice. And *Bernard* saith: With whome God is, he is neuer lesse alone, then when he is alone: for then he freelye enioyeth his heartes ioy, then hee is his owne man to enioy God in himselfe, & himself in God, &c. what Paradice can be more pleasaunt in this pilgrimage, then that which God promiseth to a soule deuout, and attendinge vppon him, when as hee sayth: *Beholde, I will allure her*

Hierome in his Epist.

Bern. in his Epist.

Osee. 2.

her, & bring her into the wildernes, & speake friendly vnto her, & I will giue her her vineyardes from thence, & the valley of Achor *for the doore of hope, & she shall sing there as in the dayes of her youth, & as in the day when she came vp out of the land of* Egipt.

These be the songs & himmes of a soule asc̄ending from ꝯ earth, and going out of this world, and by little and little, more and more encreasing in the loue and knowledge of her Creator. These be the dayes of her spirituall youth, when the loue is stronger & more vehement. These songs are sung in the wildernes, and in the valey of Achor, which is of trouble: by which is vnderstood the humility of contrition: for there the way vnto hope is first opened vnto the soule, and there she receiueth remission of sinnes: there she prayeth

seth and lawdeth her Creator, because with so mighty an arme, and with so mercifull an hand, he hath deliuered and freed her from this world. These be the wages, which God giueth vnto his friendes for the troubles and turmoyles of the wildernes.

This solitarines is not onely profitable and conducent vnto deuotion, but also vnto all other vertues: for it cutteth off all the occasions of sin, which are wont to happen in the assemblyes and companies of men: but especiallye the occasions of falling in the tongue, which almost are infinite. Therefore *Seneca* giueth very good counsaile, that solitarines is to be sought for of him, that would keep his innocencye.

NINTH-

NINTHLY, APPOINTED times, & certaine sette howres, do very much make to the encreasing of Deuotion.

CHAP. XII.

ALl which before hath bene spoken, doth especiallye belong to the keeping of the heart, which not onely is the mother of pure prayer, but also of all other vertues. But that which hereafter we are to speake, doth chiefly belong to stirre vp deuotion. And first it is required, that a deuoute man prescribe vnto himselfe appoynted times, and certaine sette howers to praye in, that alone he may speake with God alone. The Prophet *Daniel* did this, of whom the Scripture speaketh, that the windowes of his chamber beeing opened

Certaine set times of prayer are be appointed.

Dan. 6.

opened towards Ierusalem, three times a day he bended his knees, & worshiped before his God. The same did *Dauid*, who in y nights lifted vp his handes, and in the morninges did meditate of the Lord, as hee testifieth of himselfe in many places of his Psalmes: in one of which he sayth, that seauen tymes a day hee did prayse the Lord.

Luke writeth of the faythfull in the prymatiue Church, that dayly with one accorde they continued in the Temple in prayer, and at night returned home, where they receiued the holy Communyon together, wyth gladnesse and simplycity of hart, being full of the comfort of the holy Ghost. Of those, who succeeded these, *Plynie* thus wryteth to *Traian* the Emperour:

Pliny in his Epist. to Traian.

The Christians are a people innocent, voyde of vice and offence, neyther haue they any other fault then that they gather themselues together in assemblies before day, where they sing prayses & hymmes, in the honor of a certaine man called Christ, who was crucified in Palestina. What need we many words? it is written of all the Saints, that they passed the greater part of the night in spirituall exercises, prayers, contemplations and readings, fulfilling that of *Dauid: In the night* Psal. 145. *lift vp your hands to the Sanctuary, and praise the Lord*. But farre aboue all these is that example of our Sauiour, of whome the Euangelistes writ, that in the day time he was busied in working miracles, & in preaching the kingdome of God: but in the night perseuered in watching & prayer.

This

This belongeth not onely and solely to the clergy, as some vainly babble: but to all them, that desire to enioy God, and to come to the perfection of life. Saint *Hierome* exhorteth a certaine noble Woman called *Celantia* to doe thus, in these words: So take care for thy house and family, that thou mayst bestowe some time and leasure vpon thy soule. Choose for thy selfe some fitte place, somewhat remooued from the noyse of thy family, into which, as into a hauen thou mayst betake thy selfe out of the great storme and tempest of thy cares, and there appease and aswage by the tranquility of thy secret closset, the waues and billowes of cogitations raysed by outward troubles.

Hierome in an Epist. to Celantia, Cap. 6.

Let there bee so much studye of Diuine reading, so many en-

tercourses of prayers, so firme and solide cogitation of future thinges, that by this leasure thou mayst recompence all the businesses of the other time. Neyther doe wee saye this to that ende, that wee may withdrawe thee from thine affayres, but wee doe it, that there thou mayst learne, and there medytate, what an one thou oughtest to shew thy selfe in thine affaires. This saith he.

But if thou shalt aske mee, how often in a day thou shalt turne thee vnto this studie, and take this taske in hand; I cannot prescribe a certaine rule vnto thee: for all men haue not the same occasions of leysure and readines.

The two daily Sacrifices.

Yet remember that in the law the twoo dayly Sacrifices, the morning Sacrifice and the euening

ming, are very often commended, which euery Christian ought spiritually to offer, withdrawing himselfe at those times from externall thinges, that hee may attend vppon Celestiall matters.

That as twice in a day we refreshe our bodies, that is, at dinner, and at supper: so also twice a day wee giue the due nourishment vnto our soules: seeing that it is of no lesser dignity, then the body: neyther is the meate lesse necessary for the soule, then for the bodye, yea it is much more necessary.

The ordinarye nourishment is necessary for the body, because the naturall heate doth alwayes consume and waste the substance of man: and therefore it is necessary, that it be repayred on the one side, as it is decayed

on the other: so the soule hath in it a pestilent heate (which is the concupiscence, and euill inclination of our appetites) consuming and wasting all good: therefore it is needfull that that bee dayly repayred by Deuotion, which is wasted and decayed by that hurtfull and pestilentiall heate.

We must also know, that mans nature by sinne is corrupt, inclynable to all earthly things, which by the weight doth drawe man vnto it, as the Wiseman saith:

Wisedo. 9. *A corruptible body is heauy vnto the soule, and the earthly mansion keepeth downe the minde that is full of cares.*

A Simily. Therefore as they that haue the charge and keeping of a Clocke, are wont euerye day twice to winde vp the plummets, for they of their owne proper motion doe by little and little

little descende, and drawe towardes the ground: so they that desire to keep their soules vpright, and well ordered, ought at the least twice a day to erect and lift vp her weightes: seeing that our wretched nature is so inclynable to thinges below, that it alwayes endeuoureth to sinke downwards.

Ah howe euidently doe they dayly feele this that pray. How often doth a man (his morning prayer being ended) thinke that the weight and poyse of his clock is lifted vp into heauen, and that hee hath all his intention and will fixed aboue: so that hee seemeth not to vouchsafe to beholde these earthly thinges: and a little after, when hee shall turne himselfe to his dayly affayres, and beginneth to traffique with men, when as the

euening commeth, he ſhall perceiue the plummet euen to haue fallen and lye vpon the earth: that is, hee ſhall finde his ſpirit ſo ſunke downe into the earth, & inclyned to earthly thinges, as though it had neuer beene lifted nor wound vp. He therefore that wold alwayes haue the clocke of his life well ordred & gouerned, hee muſt alwaies haue a ſpeciall regarde to winde vp the plummets and wightes of it. Yet notwithſtanding ſo, that no violence be offered.

Thoſe that cannot long pray muſt haue recourſe to thoſe darting prayers, ſpoken of before.

They that haue not conueniency nor leaſure to pray twice in a day, let them endeuour themſelues to pray once. But if they cannot doe this, I knowe not what counſell to giue them elſe, then that they haue recourſe to thoſe ſhort praiers, which we haue ſpoken of before, which may bee in-

intermingled with all kinde of our occupations and businesses. For I remember that I haue seene good and godly spirits supported by the vse and helpe of these, whose condition, manner of liuing, and infirmity did not permit them to haue any longer praiers: albeit these kinde of prayers cannot long hold out, if the foundation of other profounder and longer prayers be wanting.

THE TENTH THING, that doth kindle Deuotion, is the continuing and persseuering in good exercises.

CHAP. XIII.

BVt that this exercise may bee profitable, we must note, that in this place duration and long perseuerance is required in it.

For there are many found, that neuer make an end of that they once began, but alwayes weaue & vnweaue (as they say) the web of Penelope.

These propounding this way vnto themselues, doe sticke to it two or three dayes, and foorthwith are tyred and doe forget it, so that when they returne to that they began, they are so cold, and so far remoued from themselues, as if they had neuer begun, or as if they had neuer heard, no not by a dreame, what praier is. Therfore they betake themselues to new purposes, and they choose againe vnto themselues a new exercise, and when they haue somewhat proceeded, eyther through wearines, or because they think they haue taken paines enough, they returne vnto rest, & forget their labour.

And

And ſo they ſpend their whole life in building & pulling downe, and in rowling (as it is ſaid) the ſtone of *Siſyphus*, which when they haue rowled to the midſt of the mountaine, ſuddenly it falleth downe, and ſo in beginning and in rowling they conſume their whole age.

Such are they that vpon euery ſmall and light occaſion dooe forſake their prayers and laudable exercifes: to whome it often happeneth (as I haue tryed by experience) that whilſt they purpoſe to intermit their prayers onely for two or three dayes, they intermit it all their life long.

For when they would returne vnto it, they finde no gate nor entrance vnto it: and the way vnto it becomes dayly more difficult vnto them: therefore they

they stay without, and returne to the custome of their auncient life. For a man without prayer, and without spirituall exercise, is as *Sampson* without his hayre: who forthwith loseth his strēgth, and remaineth feeble, and weake, like other men, and is greatly endangered, least he fall into the hands of his enimies.

Therefore it behoueth vs to bee firme and stable in this exercise: for it is certaine, that of the constancye and ordering of it, dependeth all our life.

Contemplate in the celestiall bodies, howe great a constancy and firmenes they keep in their course & motion, which they neuer chāged since the time, wherin they were created. For seeing that they were to be ȳ causes on which the administration of the whole world was to depēd, it was need-

full.

full that in them there ſhould be great conſtancye, that the world might bee alwayes well ordered and diſpoſed. So ſeeing that of this ſpirituall exerciſe, the whole order and proceſſe of a ſpirituall life dependeth, as experience teacheth, it is meete and requiſite, that hee that would haue his life well ordered and diſpoſed, that hee haue the cauſes well ordered and diſpoſed, on which the ordering of it dependeth.

See with what conſtancye the Prophet *Daniel* did obſerue theſe three times of prayer, when neither by the feare of death, nor by the gayn-ſayinge of hys enimyes, hee could bee brought from hys accuſtomed order: ſo that hee choſe rather to endaunger his life, then to breake off his ſet courſe of prayer.

So

So also a deuout man ought so firmely to purpose with himselfe, and inuiolablye decree, to attend and waite vpon God at his accustomed howres, that he would rather faile in al other his businesses, which concerne not God, then in this one so greatly commended of GOD. Imitate the naturall prudency of Serpẽts, who hiding their heads, do yeilde their whole bodyes to the smiter, that that being lost, which is of lesse weight, they may preserue that which is of greater valew. Imitate the wisdome of the most holy Patriarke *Iacob*, who returning out of Mesopotamia, and beeing to receiue & entertaine his brother, whome he greatly feared, sent before his sheep, oxen, and camels, with all his substance: after them he placed both his mayds & their children: after them *Leah* & her chil-

A Simily.

Gen. 31. & 33.

children: but *Rachel* & *Ioseph*, as most precious & estimable treasures he ordred in the last & safest place: signifying that he had rather hazard all the rest, then those two, whom he so much esteemed. Tell me O thou seruant of God, what hast thou in ỹ world, which thou art so much to regard, as this *Rachel* & *Ioseph*? What is *Rachel*, but a contemplatiue life? what is *Ioseph*, but the spirituall sonne, which is borne of her, which is innocency & purity of life? wherfore that treasure is more to be esteemed, then the losse of anye temporal thing: so that thou must make account rather to lose these, then fayle in the other. Therfore my brother, hap what wil, alwaies keepe with thee thy *Rachel* & thy *Ioseph*. Do not imitate them, who haue prayers, exercises, & spirituall thinges for a cloake & colour

of

of their negligence, who when they are to doe, or loſe any thing, they alwayes expoſe the ſpirituall thing to the daunger, that they maye keepe and defend the temporall.

I knew a godly religious woman, who as often as ſhe heard the ſound of the howre, in which ſhe was wont to pray, at that very ſame time (as it is alſo reported of thoſe holy Fathers of Egipt) all other thinges beeing ſet aparte without delay ſhe betooke her to her exerciſe. When ſhe conferred with an other godly woman, with whoſe conuerſatiō ſhe was greatly delighted forth-with after ſhee heard the ſtroke of the paſſed houre, ſhe departed from her, abruptly breaking off her ſpeech, ſaing: If to day I ſhall omit mine ordinarye taske for this cauſe, to morowe I ſhall omit it for an other,

An example of excellent Deuotion.

ther, (for euery day bringeth his hinderance) and stil so proceding, I shall commit a thousand errors. At another time the same deuout woman beeing with me, the like circumstances fell out, where at her departure frō me she shewed no token of vanitye, but of great edifying: so that scarcely three times in a yeere she fayleth in this her moste holye exercise. I haue brought this example for the benefite of those that be negligent, but I dare not remēber the fruite, that she obtained by this perseuerance. For these times and dayes wherein we liue, are so enuious, and so full of iniquitye, that they will not abide that the vertues of the liuing should be published: as the examples of many Saintes do testifye.

There is not any thing in ỹ world, ỹ more speedily bringeth a man to

the height and top of perfection, then this continuance and perseuerance, as well in the exercises of Prayer, as in the diligence and order of his life: for a traueller that
A Simily. euery day goeth forward a little, if he perseuer and continue in his progresse, soone commeth to the end of his iorney. but if he faile and faint in it, and a little after begin his voyage a new, consumeth all his life in it, neither euer cometh to the end of his iorney.

But if at any time a casualty happen, which cannot be refused in this life, so that thou doest stumble and fal, and through weaknes doest faint, doe not discourage thy selfe, nor cast away thy hope: but albeit thou fall a thousand times in a day, ryse againe and be conuerted a thousand times in a day: & in what place thy threed was broken, knit it together againe,

againe, doe not goe backe to the beginning, for if thou doest, thou shalt disturbe all thy worke & labour.

Neyther onely is constancy needfull in the very exercises thē-selues: but also in the manner of them. For there be some, that doe not fayle in their dayly taske: but daily change their intent and purpose: to day they goe this way, and to morrow that: and thus being vnstable and vnstayed in theyr affections, they remayne constant in nothing.

The exercises are not to be changed.

Sometimes they begin of the Passion: a little after they leaue it and take vnto themselues another Meditation, and another exercise.

Sometimes they clymbe vp into heauen, relinquish sacred humanytie, and ascend to the highnes & sublimity of Diuinity. Some leaue all these, and begin of the me-

memory of theyr sinnes: so that they neuer prosecute the thing taken in hand, and neuer come to the end of their dyet, to which without doubte they had sooner come, if they had perseuered in the same way, albeit it was not so direct nor compendious.

A Simily. It happeneth vnto these as to hunting dogges, who followe two Hares, and take neyther: the tree hardlye encreaseth, that is often transplanted: and the wound is slowlyer healed, when the medicines are often or dayly altered.

Seeing that there are manye and sundrye wayes, by which man goeth vnto GOD, and manye manners of considerations, by which the spirite is lifted vp vnto him: let euerye one ponder with himselfe, which is the best fitting for his purpose, and

let

let him entertayne and followe that: for that is the beſt courſe that he can take.

But let him beware that hee dooth not fall into the errour of manye, who when they haue found God in ſome one exerciſe, they deny that there is any other way, but that alone: which is nothing els, but to denye that there be moe wayes, by which we goe vnto GOD: when as the holye Ghoſt, who is our leader and Captayne, dooth leade euerye one by his owne way, which hee ſeeth to be moſt commodious and conueni-ent for him.

THE

THE ELEVENTH thing that encreaseth Deuotion, is the time, and such like circumstances.

CHAP. XIIII.

MVch doe they auayle, which before wee haue spoken of, as the time, the place, the disposition, and the corporall fashion & forme of him, that prayeth, with other circumstances, euery one of which are as prickes to stirre vp deuotion, especially in nouices & yong beginners: who as they are not altogether spirituall, so haue they greater need of the help and ayde of corporal things, that their heartes may bee lifted vp vnto God.

The fittest and most conuenient time of Prayer is mid-night, as

as *Bernarde* saith in a certaine Sermon: the resting and withdrawing time, saith he, is the aptest and fittest, but especially when as the night sleepe doth bring dead and deep silence, then the Prayer is powred foorth more freely and more purely: *Arise in the night*, saith the Prophet, *in the beginning of the Watches powre out thy heart like water before the face of the Lord.* How safely thy prayer ascendeth in the night, God alone being thy iudge, & his holy Angell thy witnes, who vndertaketh to present it vppon the high altar? How acceptable & welcome is it, hauing the blasing tincture of ruddye shamefastnes?

Bern. in his 30. Sermon vpon the Cant.

Lament. 2.

How quiet and peaceable being disturbed with no clamour, nor noyse: to be breefe, how pure and sincere, being soyled with no dust of earthly carefulnes: being tempted

tempted with no praise or flattery of the beholder? For this cause therefore the spouse no lesse shamefastly, then warily sought for the secret couerture both of the bed, & of the night: to pray, that is, desiring to finde her loue. This saith Saint *Bernard*.

They that cannot rise at midnight, let them endeuour to rise a little before the rising of the Sun, as the Wise man admonisheth: Wisdo. 16 *We ought, saith hee, to preuent the Sun-rising to giue thanks vnto him, and to salute thee before the day spring.* In the morning the Children of Israell gathered that delicate Manna, hauing in it that most excellent taste of sweetnes. *David* saith in many Psalms, that he rose in the morning to praise God. Of the righteous it is said; *That be-* Psalm. 50. *times in the morning his heart watcheth for the Lord, who made him*

O

& he powreth foorth his prayers in the sight of the highest. In the morning in the falling of the heauenly dewe, the grace of the holy Ghost descendeth also into their heartes, who meditate on GOD, by the which they may bee defended fro the heat of the Sun, and from the plague that destroyeth at noone day. To be briefe, this time is so conuenient to attend vppon the Lord, that the Wiseman beeing delighted with this oportunitye, said: *He riseth well in the morning that seeketh for good thinges*, of the chiefest good. For this time of all times in the day, is the conuenientest and fittest to talke with God, and to deale in the busines of our saluation: for then all the powers & faculties of our soules are more cheerefull & ready, & better prepared for this dutye. Our sight is not so wandring, our stomacke

Prou. 2.

empty, our head refreshed with sleepe, the time quiet, and the heart free and fasting from the cogitations and businesse of the daye.

Good meanes for early rising.

A short supper, and a hard bed are good meanes for early rising: they make the sleepe shorter, & the time of prayer longer. But a large supper, and a soft bed work the contrary: for when much is to be digested, much sleepe must be had, and the softer the bed is, the more vnwillingly it is left.

But when as eyther for age, or for infirmity, or for presence of friends, or society, a man cannot rise at that houre, yet let him not omit to watch a little, and to meditate in his heart of those things that belong vnto God. For it is not absurde in such necessitye to make an oratory of thy bedde, as that holy Prophet did, who said:

I cause my bedde euerye night to swimme, and water my couch with teares. For as it is not inconuenient to sit praying, when as the weakenesse of the body will not suffer any other way: so neyther is it absurd to lie and pray in bed, when as necessity, or vrgent reason doeth constraine it. Let thy soule bee bended and prostrated before the presence of God: and let thy body haue that forme and fashion, it maye haue: for that the best composition of the body, which doth not hinder deuotion. If it may be, let the man that is weake be halfe cloathed, that he may sit in his bed, if so be his weakenesse be so great that hee cannot rise.

It verye much helpeth morning prayer, if a man before hee goe to sleepe doth somewhat giue himselfe to prayer:

for in the morning hee shall finde in his heart the fruite of that seed, which hee sowed the night before. Therefore that man doth very well, that alwaies goeth to bed with some holie Meditation in his minde, as hee that at night covereth the coales in the ashes, that in the morning when he ryseth, he may the more easily make a fire. And to preserue this fire the better, it is profitable, that as ofte as thou awakest in the night, foorthwith to lift vp thine heart to God, saying. Glory bee to the Father, &c. or some such like verse; for this shal very much help not onely to this which we speak of, but also to driue away vayne fansies & wantō thoughts which are sent of the deuill: for at this time he is wont to bee more busie about a man, then at other times.

A Simily.

Where-

Wherefore Saint *Hierome* saith, that euen to the holy and sanctified bed of *Dauid*, which euerye night hee had wont to water with his teares, the deuill had accesse with all the pompe of his pleasure.

In the morning, when wee awake, as soone as wee open our eyes, let our heartes bee powred foorth in the remembraunce of God, before any other cogitation doth possesse them: for then the soule is so tender, and so well disposed, that it presently assumeth the first thought, which is offered: and apprehendeth it so firmly, that it can hardly be remooued from it, or receiue any other.

As soone as we awake we must thinke of God.

Therefore it is necessary, that wee haue recourse to the good seede, least the euill seede possesse the ground of our heartes. Of such weight is this counsell, that

the busines of the whole day de
pendeth of this moment. For th
being ordered after this manne
the morning praier shalbe mo
ferient and deuout: and vndoub
tedly as the morning praier i
such shalbe the whole course o
the day: according to that, whic
is written in the booke of *Job*

Iob. 8. *If thou wilt early seeke vnto God and pray to the Almighty: if tho be pure and vpright, then surely h will awake vp vnto thee, and he wi make the habitation of thy righte ousnesse prosperous.*

A place fit for praier. In like maner a place close an solitary, is the fittest for praier: so our lord in the night wēt out int desert places to pray, not that h had anye neede thus to prepar himselfe, or to seeke opportunity but that he might giue vs an exā ple what we ought to doe. For closeneſſe and obscurity had no

muc

much profited, that the heart by the eies should not wander, Saint *Anthony* had not blamed the Sũ, when it rose: for by the brightnes of his beames it hindered the fixed attẽtiuenes of his cõtẽplatiõ.

A fit disposition of body is to be kept in praier.

The disposition also of the body doth bring much help, to the lifting vp of the spirit, and to stir vp deuotion. Our Sauiour (albe he needed not) sometime praied vnto his father, lying prostrate vpon the earth: sometime his eies lifted vp to heauen. Such a like thing is read of S. *Martin*, who lying saide: Suffer me to lifte vp mine eies to heauen, that my spirit may directly go vnto the lord. *Cassianus* writeth of the Fathers of Egypt, that oftentimes in the mid of their morning praiers, they prostrated thẽselus vpõ the erth, with admirable deuotiõ worshipping the Lord: & forthwith with

great alacraty they rayſed vp thē-ſelues, that it ſeemed not ſo much the eaſing and refreſhing of their bodies, as the adoration and reue-rence of the diuine Maieſtie.

According to theſe examples, he that prayeth, ought ſomtimes to vſe ſuch like geſtures and cere-monies, that his heart with grea-ter facility may bee lifted vp to God: ſeeing that we ſee that no meane fruites are deriued from it.

It is good for a man ſometimes with lowly humility of ſpirit to proſtrate himſelf vpon the earth, adoring with all the bleſſed ſpi-rits that infinite and incompre-henſible Maieſtie, who caſting downe their crownes before the throne of God and the Lambe: Apoc. 4. giue glory vnto God, & acknow-ledge that whatſoeuer they haue, they receiued it from him.

When

When we pray we ought also to lift vp our eyes towards heauen, which ceremonies, seeing that our Sauiour himself so oftentimes vsed, they ought not to be reprehended, but obserued, as examples left vnto vs of our Master & Teacher. For albeit God is present euery where, yet heauen is his proper place, in which hee doth those works, which he doth not in other places.

Cerimonies in prayer are not to be reprehended.

Heere the reader is to be admonished, that it is not alwaies necessary to pray with bẽded knees, seeing that by this meanes our deuotion is often times hindred, by reason of the griefe and weaknes of the body. True it is, ỹ it is good to suffer some affliction in praier, seeing that the Lord in his sacrifice suffered so great thinges for our sins: yet this is not the chiefest fruite of praier, for in comparison

of

of the light, and ſweetnes of vertue, which god beſtoweth in praier, the grieſe of the body, and corporall exerciſe ſeeme very ſmall. Therfore in the time of praier let the compoſition and ordering of thy body be ſuch, as may be both for thy health, and that thy ſoule may be quiet, and fixed vpon god alone; eſpecially when the time of thy praier is longer, that is, of two or three houres, (as it is the cuſtome of ſome) ſeeing that few are found, who are able to bear ſo long paine and griefe, without diminiſhing and abating of deuotion, which is eſpecially required in this exerciſe.

I know & confeſſe that all theſe things are not of any ſuch ſpeciall conſequēt: yet they are cōducent & auailable to our purpoſed end. For euen as rhetoritiās, that wold cōpile & frame a perfect oration,

are

are not content with teaching the matters themselues alone, which are the very strength and sinewes of the oration: but also they vse other maner of variations, which are not of the substance of the oration: as apt structure & composition, fit concourse and conioyning of vowels and consonants, tropes, schemes, figures, &c. For these make the oration perfect & absolute: so also we frame & form here an other oration celestiall & heauenly, which we are to declaime in the presence of the deuine maiesty: it is meete therfore, that we should omitte nothing, whether it be much, or litle, which is conducent vnto the essence and perfection of it: especially seeing that there is nothing in this kinde of discipline, which ought to bee called small or little.

THE

THE TWELVETH thing, which stirreth vp Deuotion, is corporall austeritie, or exercise.

CHAP. XV.

BEside al those things, which hetherto we haue spoken of, afflictions and corporall troubles and greeuances are profitable to excite and stirre vp Deuotion: as are fasting, disciplme, vnsoft and rowgh apparrel, watching, a hard bed, and sober and slender dyet. Frist because such exercises are fomentations and nourishers of Prayer and Deuotion: Secondly because they are pillers and bases, on which they leane: Thirdly, for the common rule: which is, that God doth bestow his grace vpon euery one, as he is fit to receiue it.

A common rule.

For

For none can deny, but that he is more fit and better disposed, who prepareth himself together both in spirit & body, then he that onely prepareth himselfe in spirit.

We must here know, that there are two wayes of preparing and disposing our selues to receiue grace: one false, the other true. The false way is, when as a man onely in word, and with a luke warm desire doth seeke for God, without the true & internal sighing and sobbing of the soule. And this is the reason, why many doe seeke for God, & do not find him: do aske, & not receiue. And in this slender & cold desire they al waies liue & neuer finde God: because they seeke him not with all their heart, as he ought to be sought of them, who desire to find him, according to that of the Prophet. *Ye shall seeke me, and finde me, because ye* Ier. 29.

Two waies of preparing our selues vnto prayer.

ye shall seeke me with all your heart. This is the second way of disposing & preparing our selues, which here the Prophet noteth: that is, whē we seek for God, with a true & inward desire, & with labor & affliction of heart. Of which God speaketh by his Prophet *Ioel*, saying, *Turn you unto me with al your hart, & with fasting, & with weeping, & with mourning: & rent your hart, & not yaurclothes, & turn vnto the lord your god.* In which place we are to note, ꝙ as the euil which outwardly appeareth not, either is not seen, or is not an euill indeed, or very small: so ꝙ inward affliction of the spirit, except it outwardly break forth, & doth also afflict the body, is either feined, or very smal. But that which doth so mightily afflict ꝙ spirit, that it doth also afflict the body, that is truly & indeed worthy to be called affliction, & of this the Prophet speaketh. He

Rael. 2.

He that seeketh god with such an affectiō, let him assure himselfe, ȳ God wil not hide himselffrō him, but will be found of him. So the Niniuites sought him, when they fasted, mourned, & were cloathed with sackcloth: wherefore at the length they foūdhim. So the Prophet *Daniel* sought him, as he testifieth of himself: Ionas. 3. Dani. 10.

At the same time, saith he, *I Daniell was in heauinesse for three weekes of daies, I eate no pleasant bread, neither came flesh in my mouth, neither did I anyt myselfe at al, till three weekes of daies were fulfilled.* Which time being finished, hee saith that an Angel appeared vnto him in a terrible shape, whome in the same place, he describeth among other things saying: *Feare not daniel, for from the first day that thou diddest set thine heart to vnderstand*

humble

& to humble thy self before thy God, thy woordes were heard, & I am come for thy words. See how plainly in this place the Scriture testifieth, what deuout prayer can do, when as corporal affliction is ioyned vnto it.

Ioh. 20. We read of that holy Euangelical sinner, that being drowned as it were with teares, she sought the Lord in the Sepulcher: wherfore she receiued comfort before all others, because before al other, shee sought the Lord with great affection.

But what do I speake of teares so godlye, when as the sackcloth of peruerse and wicked King *Achab*, could so moue the diuine eyes & breast, as to reuoke, or at the least to defer the sentence denounced against him & his house?

To be briefe, as often as the Scripture remembreth that the children

children of Israel mourned, fasted, & cryed vnto God, it addeth, that they were heard, & deliuered frō the danger they were in: wherby it most manifestly apeereth, that these are great helps to find God. Wherupon a Schoole man saith, that almost no grace descendeth into the soule of man, except it be by prayer, affliction, & corporall tribulation.

There are many kindes of afflictions & austerenes of life, most acceptable vnto God & most cōuenient to obtain grace by, which take their original from the great griefe, which the soule cōceiueth, because she hath offended so high & excellēt a goodnes, & also from the impatient longing desire of the soule. These teares & afflictions, which are deriued from charity & humility are very acceptable vnto GOD, as testifieth the Pro-

Whence the griefe of the soule in prayer arryseth.

Bar. 2. Prophet, who saith. *The dead that are in the graues, & whose soules are out of their bodies, giue vnto the lord neither praise nor righteousnes: but the soule that is vexed for the greatnes of sinne, & he that goeth crookedly, & weake, & the eyes that faile, and the hungry soule will giue thee praise and righteousnes, O Lord.* The pittifull and fatherly heart of god doth not long suffer the soule afflicted with the loue and longing for of her spouse, to be disconsolate, and destitute of comfort: but doth help her, & minister consolation vnto her. Whenas the mother seeth her child weeping & desiring gugawes with teares, her hart cannot brooke that the request of her child shuld be long deferred, and that he should be hurt with weeping; but foorthwith she giueth him that hee desireth, and for which hee wept

What

What then will he doe, that offered himselfe for Israell with farre greater affection, then that of the mother, who saith: *Though the mother forget her child of her womb yet will I not forget thee.* What will he doe, if hee doth not open the breast of his grace, and the bosome of his mercy, and fill vs full, who saith: *Yee shall sucke at my breasts, ye shalbe born vpon my sides, and be ioyfull vpon my knees.* After this manner they must seeke for the diuine grace: who would find it: and if they thus seeke for it, they shall be sure to finde it. For *Salomon* doth often promisse this in his Prouerbs: as when he saith, that they at the length shall finde Wisedome, who dayly watch at her gates, and giue attendaunce at the poastes of her doores: insinuating by thys manner of speaking, that he that wold finde

Esay. 49.

Esay. 66.

Pro. 8.

finde her, muſt ſeek her as ſhe is to be ſought: but he ſeeketh her as ſhe is to be ſought, who ſeeketh her, not onely with the deſire of ſpirit, but alſo with the labour & affection of the bodye. And here we muſt be circumſpect and wary that all theſe things be done with wiſedome & diſcretion.

THE WOORKES OF mercy are the thirteenth & laſt thing that encreaſe Deuotion.

CHAP. XVI.

THE woorkes of mercy beſides their fruite do alſo bring much ayd & help vnto deuotion. For albeit at a bluſh they ſeeme to make the ſoule leſſe feruent, by reaſon of the ſundrye buſineſſes which happē in exerciſing them

ye

et they bring none other hurt,
hen that water is wont to bring,
hich is ſprinckled vp on an hot
lowing gad of iron, which altho-
gh it ſeeme to coole the hot bur-
ing iron, yet at the length it cau-
eth it to burne the more vehe-
nently. For as God is faithful, &
friend of mercy, & gracious to
hoſe that are merciful: ſo alſo is
e carefull that his faithful & reli-
ious ſeruaunt be not hindred in
is prayer, who riſeth from the ta-
le, that he may miniſter vnto the
eed of his neighbour. Therefore
he Angel ſaid to *Tobias: Prayer*
good with faſting & almes: it is
etter to giue almes, then to lay vp
lde. For thoſe which exerciſe alms
righteouſnes, ſhall be filled with
e, And a little after; *When thou*
dſt pray with teares & didſt bury
e dead, & didſt leaue thy dinner to
de the dead in thy houſe in the day
time,

A Simily.

Tob. 12.

time, and to bury them in the nigh
I did present thy prayer before th
Lord. Neyther oughtest tho
onely to preferre the neceſſity
charitye before corporall meat
but alſo (if need be) before ſpir
tuall. For as *Barnarde* ſaith, h
that leaueth ſpiritual conſolatio
that he may releeue his neighb
ſo often as he doth this, ſo ofte
ſpiritually he layeth downe h
ſoule for him. And this is after
Rom. 9. certaine manner *to bee ſeperat*
from Chriſt for the brethren: it
for a time to bee ſeperated fro
the conuerſation, and ſweete fe
lowſhip of Chriſt, that the br
thren may be benefitted. Th
that are ſeperated from Chriſt
ter this manner, at the length
ceiue all bleſſings, together
greater aboundance. For God
the length doth meaſure v
them by theyr owne meaſure,
bei

ing mercifull vnto them, who
ue shewed mercy to theyr
ighbors, and fed their bodyes,
cording to that of *Salomon*. *The* Pro 11.
erall person shall haue plenty: and
that watereth, shall also haue
ne.

F THOSE THINGS that hinder Deuotion.

CHAP. XVII.

Eeing that we haue pietifully spo-
ken of those thinges, which stirre
and encrease Deuotion: order re-
reth, that we also speake of those
ngs, which are wont to hinder it:
t euery way, and on euery side we
y succour and help the studies, &
rcises of Godly and well disposed
n.

OF

OF THE FIRST IM-
pediment & hindrance of Deuotion, which is sin.

THe cheefe & principall im-
pediment, which now wee
will speake of, is sinne: neithe
onely that which ỹ world is com
monly ashamed of, as being gros
and heynous, but also that, whic
for the most part, men make n
conscience nor scruple to cõmi
as esteeming it small & of no re
koning.

Of the first we will not speak
of in this place, because no ma
doubteth, but that it hindreth
good in the soule: but wee w
onely intreate of the second, be
cause it is the propertie of the
sinnes also to coole charitye, a
therefore to extinguish the he
of Deuotion.

There

Therfore it is requisite and behoouefull that a deuout man make continuall war with this kinde of sinnes, which albeit they seeme small, yet they are not to bee accounted so, seeing that God hath forbidden them.

For as it is very well saide of Saint *Hierome*, we must not onely looke what is commaunded, but also who it is, that commaundeth, that is, God; who as vndoubtedly hee is not smal, so hath he giuen no small commaundement, albeit there is a difference betweene the commaundementes: seeing also we are not ignorant, that in the day of iudgement wee must render reason of euery idle word. For he that feareth God, neglecteth not any thing, although it bee small.

Furthermore wee muste haue

aregard, that there ought be great purity in the ſoule, into which God powreth the moſt precious oyntment of Deuotion: for a precious ſtone is not incloſed or ſet in earth, but in golde: neyther doth God put his Souereygne balme, but into a pure ſoule, cleane and free from filthy and enormous corruption. Therefore it is neceſſary that a man haue alwaies in his hand a rãging ſiffe, ora fine boulter, that he may wel ſift and boult ouer all his actions and diligently view, with wha intente, and howe hee doth a thinges, that in all thinges h may bee pure from vanity an ſinne.

Theyr opinion is diligently to bee eſchewed and auoyde who are wont to ſaye: th ſinne is not vnpardonable n

haynous, therefore it is of no great moment, if it be cominitted.

What woman will saye to her husband; I will not bee an euill wife vnto thee, neyther will I pollute thy marryage bed: yet in other thinges I will doe, as pleaseth mee, although I shall knowe that I shall displease thee?

Who would or could dwell with such a woman? Such surelye are they, that of great and vast sinnes make a conscience, but of little make no reckoning *Ecclesiasticus* sayth, *that he that maketh small account of little thinges, shall fall by little and little.*

As a liuing body, not oneye feareth death, but also feauers, Woundes, yea and the Itche, and Scabbes also

albeit they bee small: so a soule, that liueth in grace, not onely feareth and abhorreth grosse and haynous sinnes, but also those, that seeme of lesser moment, & doe make way and entrance to those that be grosser.

Therefore hee that seriously studieth and endeuoureth to attaine deuotion, he must auoyde & eschew all sin, as well that which seemeth lesse, as that which is greater, that hee may lift vp pure handes in prayer, and that the feruour of Charity may alwaies liue in him.

THE SECOND IMPEDIMENT IS THE REMORSE OF CONSCIENCE.

CHAP. XVIII.

AN impediment contrary to the former is too much ſcrupuloſitie and too much griefe, & anxiety of hart, which ſome doe conceiue by reaſon of the ſinne, they haue fallen into. For this oftentimes doth bring more harme then the ſinne it ſelfe. For ſeeing that it is the property of ſinne to bring remorſe and ſting of conſcience, there are ſome ſo ſubiect to this euill, that their hearts are filled with exceeding bitternes, heauines and griefe; neyther can they nowe enioy that Diuine ſweetneſſe and quiet, which Prayer requireth.

Furthermore seeing that sinne is like vnto deadly poyson, which speedyly pearceth the heart, killeth the spirites, and bringeth death, there be some, that falling into a sinne, are foorthwith so vanquished in minde, that they lose all theyr inward strength, which before they had attained to worke well.

For as there is nothing, which doth more stirre vs vp vnto good, then the vigour and strength of the heart, so there is nothing, which doth more extinguish heate and feruour in vs, then the weakenes and fainting of the same.

For this cause the Holy Fathers in the wildernesse were wont in times past to admonish their Disciples, that they should alwayes stand armed with this courage and fortitude of minde,

for

for by this meanes a man as it were leaning on a ſtrong ſtaffe, is prepared and readye to all thinges which are to bee done: but to him that faynteth or caſteth downe his courage, the contrary hapneth.

Wherefore it is the common opinion of many, that moe, receiue greater harme of an indiſcreete eſtimation of ſinne, then of the ſinne it ſelfe.

This indiſcreete remorſe of conſcience doth ſomtimes ſpring and ariſe from faint-hartednes: & ſometimes from a certaine ſecret pride, which cloſely perſwadeth a man that he is ſome body, and therfore y he ought not to fal into ſuch a defect: to whom humility prõpteth the cõtrary: to whom it is no maruel if there be ſlidings into many defectes; for humility hath alwaies ſet before her eyes her

Whence too much remorſe of conſcience ariſeth.

owne weaknes, and doth meditate on it.

This faint-hartednes also is sometimes deriued from hence, that a man doth not knowe the grace and efficacy of the redemption of Christ, nor the vertue of the medicine, which he hath left vnto vs in his death and passion for the healing of this defect, and remedying of this feare.

The first remedy against too much scrupulositie.

Therefore let this be the first remedye against this euill, to knowe the Lorde, and the price, and vertue of his merits, least we at any time cast away the hope of the Diuine mercy, whether it be in great sinnes, or in little.

1. Ioh. 2.

Saint *John* doth cherish this hope, when he saith: *My babes these thinges write I vnto you, that ye sinne not: and if any man sinne, wee haue an Aduocate with the Father, Jesus Christe*

the

the Iuſt. And he is the recon-
cilation for our ſinnes: and not
for ours onely, but alſo for the ſinnes
of the whole world.

What diffidence and diſtruſt can then hurte or annoye thee, being ſhadowed with theſe winges, and couered with the merites of ſo greate an interceſſour? All the ſinnes in the worlde, if they bee compared with the merites of Chriſt, are nothing elſe, but a little light chaffe caſt into the fire.

Why then dooeſt thou diſcourage thy ſelfe, ſeeing that ſuch ſatisfaction, and ſo great merits are ſo liberally and freely offered vnto thee?

Thou wilt ſaye, becauſe I offende euery day, and euerye howre, neyther doe I at anye time amend my ſelfe. Tell me, if Chriſt ſhould dayly ſuffer for

thy ſinnes, which thou daylye committeſt; is there any reaſon that thou ſhouldſt diſpaire? Thou wilt aunſweare, Noe: Therefore aſſuredly perſwade thy ſelfe, that that death ſo long agoe performed is no leſſe profitable, then if it weredayly offered: for the Apoſtle ſayth, that that high Prieſt by one oblation, whych hee offered vppon the Croſſe; hath clenſed and ſanctified vs for euer: he hath left that in hys Sacrifice for vs, that it may bee a perpetuall medicine and treaſure vnto vs.

Heb. 10.

Thou wilt obiect againe, and ſay: I offend and ſinne dayly, albeit God dayly powreth and heapeth his bleſſings and graces vppon mee, therefore I cannot but diſtruſt, and fall from hope.

I tell thee in veritye and truth, that as nothing can bee found that doth more manyfeſt the maliciouſneſſe of man, then that manner of multiplying ſinnes, when as the Diuine benefittes are inceſſantly powred vpō him: ſo alſo there is nothing founde, wherein the greatneſſe of the Diuine goodneſſe doth more appeare, then in this, that God doth without ceaſing ſhowre downe his benefittes vpon him, that bluſheth not without ceaſing to offend him.

Our ſinnes ſayth *Paule*, doe manyfeſt the Diuine goodneſſe: for neyther in Heauen, nor in Earth, nor among Fowles, nor Fiſhes, neyther in Hearbes nor Flowers, doth the Nobleneſſe and brightneſſe of the bowels and mercy of God more excellentlye ſhyne, then in thys, that

By the multitude of sinnes the goodnes of God is knowen.

that hee suffereth and forgiueth sinnes.

For if wisely and prudentlye thou knoweſt to vſe the daungerous and pernitious taſte of ſinne, as ſome poyſon, thou mayeſt make a medicine of it, by aſcending vp from it to that ſupreme goodnes, which with ſo great benignity ſuffereth thy ſinnes, albeit they are ſo many, and ſo great, that thou who committeſt them art not able to beare them, and although thou art wearye in bearing them, yet God is not wearye in pardoninge of them.

Therefore let the bitter pilles bee gilded ouer with the honnye of this conſideration, that the too much bitterneſſe which is in them, may not bee taſted. Which if it be doue, thou ſhalt many times taſt greater ſweetnes

by

by the consideration of this goodnes, then bitternesse by the meditation of thine owne wickednes. Wherefore in this case thou must doe that, which a faithfull seruant doth, who albeit he be rude and negligent, yet he hath a good and gratious Lorde, if he commit a fault; on the one side he beginneth to tremble for his offence, but on the other side he remembreth that hee hath a Lord full of clemency, who so often hath pardoned his offences, thereupon he hopeth, that with the same clemency he was woont to forgiue his former trespasses, he will also now winke at these present. Therfore when he doth call to minde these things, he turneth the feare and griefe, which the memorye of his sins brought forth, into ioy, which he feeleth by the consideration of the goodnes of his Lord.

Thy consideration ought to bee like this, as often as too much sorrow for thy sinnes doth afflict and oppresse thee: for thou doing this, of poyson thou shalt make for thy selfe a preseruatiue and a remedy against poyson, and thou shalt pul out the eies of thine enemy, and kill him with his own sword, and thou shalt take occasion of greater strength and courage of those same things, which were woont to bee the causes of greater feare and trembling. If thou draw thy water thorow this channell, thou shalt water two excellent vertues, charity and humility: whilest of the sinne, into which thou diddest fall, thou takest occasion to humble thy selfe, more manifestly acknowledging thine owne misery: and to loue him with a more ardent loue, vpon whose goodnes thou doest

doest so greatly trust, & certainly perswadest thy selfe that he will pardon and forgiue thy sins.

Furthermore we are to know, that there are two kinde of sins, greatly differing betweene themselues. For there be some that sin vnwillinglye against their purpose and deliberation, of very weakenesse or negligence; or of the inclination, and euill habit, which remaineth in the soule, oftentimes drawing a man vnto euil, before he be aware. Others are of a larger conscience, who if they abstaine from grosse and hainous sinnes, they make no conscience of those that be smaller, neyther haue they any purpose to auoyde thē: but they will eat, drink, walk and talke, that they maye spend and passe away the time, by which things they consume much time vnprofitably, and often fall into

Two kinde of sinnes.

many

many ſins, which can very hardly be auoided in ſo great ſecurity & idlenes of minde. Theſe, as long as they continue in this minde, ſhall neuer attaine remiſsion of ſins, for they haue no true purpoſe to leade an vpright life, but rather to continue in diſſolute liuing.

It cannot be denied, but that ſuch like men liue in great daunger: for he that hath not a good and true purpoſe to preuaile, and ouercome all ſinnes, he liueth in great daunger of damnation. For euen as he that lieth in the midſt of a ſwift riuer, if he doth not labour to take faſt footing, and raiſe vp his body, is in daunger to bee borne downe, and ſwallowed vp of the water: ſo in this ſpirituall life, which is like a deepe & dangerous riuer, he liueth in manye ieopardies of falling, who with

tooth

ooth and naile doeth not labour
o profit and goe forwarde in it.
They that offende after the firſt
maner, that is (as we haue ſaide)
either of forgetfulneſſe, or of lack
of good heede taking, theſe more
eaſily returne vnto themſelues, &
obtaine pardon: for it is not in
he power of man, although hee
be perfect, to eſchewe and auoid
all kinde of ſinnes: for as the wiſe-
man ſaith, *the righteous man fal-*
eth ſeuen times in a day, and ſo of- Prou. 24.
en riſeth againe. And Saint *Au-*
guſtine ſaith: Not the holieſt man De Dog-
is without ſinne: neyther for this mat. Eccl.
doth he leaue to be a righteous &
holy man, ſeeing that in his af-
fection & purpoſe he preſerueth
and retaineth ſanctity.

The Apoſtle willing to ſignifie vnto vs theſe, and other differences of ſinne, ſaith, *That vpon* 1. Cor. 3.
the foundation of the Church, which

is

is Christ, some doe builde golde, siluer, pretious stones; others timber, haye, and stubble: and that euerie mans woorke shall be made manifest. For the daye of the Lorde, saith he, *shall declare it, because it shall bee renealed by the fire: and the fire shall trie euerie mans Worke of what sort it is.* They that haue builded gold, siluer, & pretious stones, they haue no cause to feare the fire: but they that haue builded timber, hay & stubble: their workes cannot but burn: yet so, that the timber doth bnrne longer then hay, and haye then stubble, which is consumed in the twinckling of an eie.

We haue drawen out this discourse the longer, that we might minister effectuall medicines and remedies vnto those that are faint-hearted, and doe despaire. But because man is a creature

so

blinde and weake, that oftentimes he maketh of a medicine poyson, and knoweth not so to shunne one extreame, that he fall not into an other; it seemeth good vnto me here in the ende of this Chapter to admonish, that this plaister is not ordayned nor made for them, who are too bold and confident, but for those that be faint-harted and distrustfull. Therefore if an audatious and presumptuous man take this, he shall do none other thing, thē if he tooke a confection made for the health of a colde man, and vse it for the recouery of a hotte man.

Neyther doe we here teache that weakelings and those that bee faint-hearted should alwaies abstaine from griefe and remorse of conscience for sinne, which is as a wholesome shamefastnesse

and

and correction, whereby we are held back, that we do not fal into the ſame againe: but ſo we teach that they might not diſturbe the peace of their harts, which is the center and place, in which God reſteth. Griefe for ſinne is good, but it muſt haue a moderation, leaſt it runne into one of the extreames. Therefore the Apoſtle exhorteth the *Corinthians*, that they ſhoulde comforte him that was penitent; not becauſe he eſteemed heauines and ſorrow for ſin vnprofitable or euill, which in that place hee commendeth by many reaſons, but leaſt that penitentiary ſhould be ſwallowed vp with too much heauines, & leaſt he ſhould deſpaire, who was ſo afflicted. And this is that, which we teach in this place.

THE

THE THIRD IMPEDIMENT is too much scrupulosity or anxiety.

CHAP. XIX.

IN like manner the scruples, which do arise of sins, are wont nightely to hinder deuotion, by reason of the great vnquietnesse, which they bring with them. For those that be scrupulous and tender of conscience are alwaies sad and heauy, they wither & pine away themselues, whether they yeeld and agree vnto sinne, or not yeelde: or whether they pray or not pray: and so in other like matters, which exceedingly hinder & disturbe the peace and tranquillity of the hart, in which god dweleth. For if the bed, in which the heauenly spouse lyeth be greene and

and freſh flouriſhing, as it is ſaide
Cant. 1. in the *Canticles*, how can he rei
in a hart, that is ouergrowen wit
ſcruples and penſiue cares, which
are as thornes and nettles? Bu
becauſe it is not ſufficient to haue
ſaide that the ſcruples are to bee
taken away, vnleſſe a remedy be
miniſtred againſt them, therfore
it is neceſſary that we ſpeake al
well of the one, as of the other,
leaſt this doctrine be halting and
vnperfect.

Cauſes of ſcrupuloſity and anxiety.

The cauſes of theſe ſcruples &
anxieties are diuers, as the reme-
dies of them are ſundry. For God
ſometimes leaueth this paſſion in
his, as he doth other griefes and
tribulations, that by them hee
might purge and cleanſe his chil-
dren from their droſſe, or that a
more excellent crowne might be
prepared and prouided for them.
And therfore there is no greater

con-

onsolation, or remedy that can ee giuen to these men, besides hat, which generally is woont to e giuen in all kinde of troubles & afflictions, of which medicines nd remedies the whole Scripure is full. Sometimes they arise f melancholy, which is a humor ffecting the imaginatiō and the ppetite with diuers passions of eauineſſe and superfluous feare, rom which proceede diuers and undry scruples and disquietneſſe f conscience. When this scrupuosity ariseth from this melancholicall humor, then the doctrine of *Hyppocrates* (as saith S. *Hierome*) s more profitable for thee, then hat, which can be deliuered of s. Some scruples also take their riginall from selfe loue, & from hat that men cannot distinguish etweene the thought of the hart, nd the consent of the will: and

ther-

therfore it often happeneth, th
they take one for another, & th
that they haue grieuously offe
ded, when they haue not. For
too much loue, by which a m
embraceth himself, causeth, tha
man mightily feared that, whe
he feareth dāger: & this too muc
loue being ioyned with ꝑ forest
ignorance, oftentimes maketh
feare where no feare is, oftētim
also by the craft and subtiltye
the deuill these scruples and sp
cednes of conscience are stirre
vp, who when hee cannot expe
the feare of God out of the soul
of Christians, he maketh them
abuse it, and to feare not true dan
gers, but false and those that a
so onely in shewe. So that if h
cannot drie vp the vaine of liuin
water, which God doth make
flowe and streame in our soule
he diligētly labboureth that it m
brea

reake foorth in a wrong place,
hat the wholsome plants of ver-
ue may not be watred by it. This
was the craft of that cruell tyrant
Holofernes, who beſiedging ꝧ ci-
y of *Bethulia*, when he could not
rie vp their fountaines, he cauſed
he conduit pipes to be cut in ſun-
er, by which the water was con-
ayed into the city, & ſo the wa-
er running an other way, was of
o vſe vnto the inhabitants. Fur-
hermore ſome become ſcrupu-
ous, becauſe they know not fully
he goodnes of our god, nor that
reat deſire, by which he thirſteth
fter the ſaluation of men, eſpeci-
lly of thoſe, which ſeeke after it.
Wherefore they become very in-
rious to the diuine goodnes: ne-
her do they thinke that of God,
hich is to be thought: but they
eal with God, as with ſom crafty
& malitious Iudge, who ſeeketh

cauils and forgeries, that he may denye iuſtice vnto the accuſed. Theſe are ignoraunt with what great deſire God wiſheth the ſalvation of men, notwithſtanding they know of the thirſt that tormented him hanging vppon the Croſſe: which thirſt more afflicted him, then the Croſſe it ſelfe: for he cõplained not of the croſſe but of the thirſt. They leſſe alſo vnderſtand, what God chiefely deſireth of a man for his thankes giuing; that is, a heart well diſpoſed, and ready to beare al kinde of tribulations, rather then to offend God. For if a man would well vnderſtand this, and would finde ſuch a purpoſe and reſolution in himſelfe, as by the grace of God they finde, who would not commit one ſin for the gaine of the whole world, he would not eaſily admit ſuch ſcruples & anxi-

etie

ties: not being ignorant that he
ath in his ſoule a pledge of ami-
y ſo rich, and the fauour of God
o plentifully.

Among other remedies, which re wont to be giuē againſt ſcru-uloſity, the firſt & principall is, ūbly to ſubmit himſelfe to other nens iudgmēt, & not to refuſe to e gouerned by others. For our Lord, who faileth vs not in neceſ-ary things, & who denieth to no reature, that which tēdeth to his reſeruation, he would haue this emedye moſt effectuall againſt his griefe, ỹ is, whē as man cānot ouern himſelfe by his own reaſō, hat he yeeld himſelfe to be ruled y anothers wiſdome. For in ſuch ſtate a man ought not to beleue imſelfe, becauſe he is miſtruſtful, either ought he to be his owne hiſician, albeit he be learned, ecauſe he is ſicke and weake.

Remedies againſt ſcrupuloſity.

It helpeth alſo to the cure of this griefe, with all might & main to endeuour, that no place be giuen to ſcruples and anxieties, neither that we yeelde vnto their ſuggeſtions. For as that is the beſt way to driue danger from cattell, to keepe them from feeding in dangerous places: ſo alſo it is needfull that we doe, if we wil driue away the daungers of a ſcrupulous heart: eſpecially ſeeing that we knowe that ſcruples are of that quality, that by the ſame waye we open the gate to one, we open it alſo to others, ſo that a man may continue in this ſcrupuloſitye all the dayes of his life.

A Simily.

It is a cauſe of ſcrupuloſitie as we ſaide before, not to know the difference betweene thought and conſent, but the one is taken to bee as haynous as the other

her, which is a notable colluſi-
n of the Deuill. A ſinful thought
not ſo deadly, as the victorye
uer it is profitable, if it be forth-
with expelled by the feare of
God, or the memory of Chriſt
ucified, becauſe an enemy is
uerthrowen and ſubdued. But
the matter proceede ſo farre,
hat a man giueth conſent to his
nfull thought, and determineth
ctually to effect it, if time and
lace be giuen, this is haynous
deede. And it is requiſite to
knowne, for ſuch a conſent is
hing ſo filthy, frequent, and
mmon among all men, that e-
ry man (if ſo he will) may ea-
y knowe, what is the difference
tweene a ſimple thought, and a
liberatiue conſent vnto it: for
hat other thing is this, then ig-
miniouſly to deale with God
dto make man being marked

Deliberatiue conſent.

with the charecter of God to re
bell againſt him, and to viola
his commandements.

Cogitatio morosa.

There is an other degree mo
ſubtill then the former, whi
the deuines call a peeuiſh, ouc
thwarte, and moroſe though
and it is a deliberatiue conſen
not in the acte externall, b
in the delight of the inwar
thought: that is, when as a m
of ſette purpoſe doeth perſi
in a cogitation, and doeth d
light himſelfe in it, - althou
hee deſireth not to effect it
externall acte: of which
Spanyardes are woont to ſa
albeit he doeth not drinke in
Inne, yet he delighteth to b
conuerſant in it. Here the ſcr
lous are wont to ſtumble, and
take occaſions of anxietye
ſcrupuloſity.

Theſe differences are exa

be knowen, that we maye the
etter auoyde ſcruples and mi-
akings, but eſpecially the latter,
eing exceeding daungerous, in
eing both a deliberatiue conſent
ith delight, and a doubling both
ith God and man.

But becauſe in this matter ma-
ye nice ſubtilties were to bee
oode vppon, which ſcholaſti-
ll deuines doe copiouſly han-
e, I will only here ſpeake that,
hich one of them remembreth,
at this ſinne doth not happen,
t to a man without a ſoule,
at is, to him that liueth with-
t the feare of God, who, al-
it hee outwardlye ceaſe from
nne, yet he doeth not that for
ods ſake, or in reſpect of con-
ience, but in regarde of ho-
our, of the woorlde, or his
wne proper commodity: For
is man ſeeing hee dare not

offend publikely, he doth that he maye, delighting himselfe with filthy and vncleane thoughts, enioying a fantasticall delight, and an imaginarie pleasure, that after some maner hee may satisfie himselfe.

By these and such like endeuours and studies a man may be cured of his scrupulosity: which albeit it seeme incurable in some, yet it may be cured: especially in those, that humbly submit themselues to others iudgement: such we see often cured, and restored to their right wits. and former soundnes.

THE FOVRTH IMPEdiment is any other bitternes or heauines of heart.

CHAP. XX.

NOt onely the irkesomenesse & heauines of minde, which ariseth of scruples, but generally euery displeasure and bitternes of hart, which proceedeth of anger, pensiuenesse, or of any such like roote, doth bring great hinderance vnto deuotion. For seeing that bitternesse and sweetenesse are contrary, it is certaine that it is most difficult, yea impossible, that the bitternesse of sin, and the sweetenesse of deuotion, (which is sweeter then all other delicates of the soule) can remaine together in one and the selfe-same heart. Wherfore Saint *Augustine*

ſaide: Thou ſeeſt that thine ha
is a veſſell full of gall: there
fore if thou deſireſt to fill it wit
honny, it is neceſſary that tho
firſt empty out all the gall. An
the holy Apoſtle admoniſheth
that we ſhould purge, and ca
out of our heartes all heauineſ
and bitterneſſe: which as the
fight with charity, ſo alſo the
extinguiſh all the feruout of
and the ioye of deuotion. Th
proper place, which God dwe
leth in, is a milde and peaceabl
ſoule: therefore it behoueth
that we caſt out al that diſturbet
that peace and tranquility: lea
that heauenly gueſt depart ou
of it. Therefore it is meete and re
quiſite that we be alwaies arme
with a good purpoſe, that we
will not euer hereafter open th
gate to anye yrkeſome or bitte
thought: and if by chance an

breal

breake into our house, that wee presently with all speede caste it foorth again: *Casting*, as the Prophet saieth, *all our care vpon God*, Psal. 54. and enlarging our hearts, to receaue and beare all kinde of tribulation, with a faith inuincible and a hope vndaunted.

THE FIFT IMPEDIment is externall comfort and sensuall delight.

CHAP. XXI.

THE foure former impediments haue a certaine affinity betweene themselues: for either they are sinnes, or such, as sins are ingendred of.

Nowe also let vs adde other, which although the differ somewhat from the former, yet they are as hurtefull to the proceedings

dings of deuotion, as the other. Among which, the loue & sweetnes of comforts reaped by things externall and sensuall, is not the least, which altogether shutteth vppe the gate and entraunce to the loue and sweeteneſſe of spirituall things. For as no man calleth a Chyrurgian to the house of a sound man, but to the house of him that is wounded: so God commonly sendeth not his Spirit, who is called the comforter, to their houses, that enioy vaine ioy and comfort, but to the houses of them, that be desolate and afflicted for his loue. *Giue ye* (saieth *Salomon*) *strong drinke vnto him that is ready to perishe, and wine vnto them that haue greefe of heart. Let him drinke, that he may forget his pouerty, and remember his miserye noe more.* Therefore to cure this griefe,

A Simily.

The holy spirit is not sent but to those that bee desolate and afflicted. Prou. 31.

God

God ordained this medicine, which he ſendeth not to the houſe of the whole, but of the ſicke. Conſolation, ſaith *Barnarde*, is a delicate and dainty thing; neither is it giuen to him, that ſeeketh it without God.

A wife, chaſt and lawfull, who deſerueth and is worthy to be loued alone, thinketh an iniury to be done vnto her, if ſhe be loued together with others. So alſo doth God: A figure of this wee haue in Exodus: for Manna, which had ſo great ſweetnes in it, was not giuen to the Iſraelits in the wildernes, before the meale was ſpent, which was brought out of Egipt: ſo neyther ſhall that bread of Angels be giuen vnto man in this exile and baniſhment, vntill he hath renounced al the delights and comfort of this world. A Simily. Exod. 16.

Humane comfort is a verie iniurious

iurious ſtepdame, if any man take it in ſteed of Diuine conſolation: therefore it is neceſſary that it be caſt out of doores, leaſt perhaps it be an hindrance vnto the other.

They doe the contrary, who on the one ſide will partake of the diuine conſolation and ſweetnes in Prayer: and afterwardes this exerciſe being ended will enioy worldly delights and pleaſures, will eate and drinke daintily, be cloathed ſumptuouſly, and liue in all wantonneſſe and delicacy, to bee breefe who will ſo enioy God, that they will not loose nor forgoe the vanityes and delights of the world. But let them certainely perſwade themſelues that they ſhall neuer profit in the way of the Lord, ſo long as they waſke thus lamely and halting ly.

Birde

Birdes that doe both ſwimme
nd flye in the holy Scriptures are
ounted vncleane. And what
loe theſe birdes ſignifie vnto
s? Surely none other thing, then
he ſoule of a delicate and fleſhly
nan, who will both ſwimme in
he riuer of his owne delightes
nd pleaſures, and contemplate
pon Diuine and high mat-
ers.

Let no man deceiue himſelfe:
or as light and darkeneſſe can-
ot bee together, ſo neyther
an humane and Diuine con-
olations agree together.

In like manner the fleſhe
nd the ſpirit dooe ſtriue and
ght in the ſelfe ſame man, and
ee that will enioy the good of
he one, it is neceſſary, that hee
id warre and defiance vnto the
ther.

The Prophet *Dauid* very well

vn-

vnderstood this, when hee saith,
Psal. 77. *My soule refused comfort* (in earthly matters) *I did thinke vpon my God, and I was delighted and prayed*, and my delight was so great, *that my spirit fainted in me*. Was this a good change: or wilt thou say that the Prophet was heerein deceiued, when as hee receiued for so small and ridiculous comforts, so ample and large consolations, with which his hart was so filled, that he could not beare the greatnes of them?

This is the cause, why many come and sit by the fountaine of these delights, without any other delight in the world: for their soules are filled vp to the brinke
Deut. 5. with inward delights. God is iealous, & with exceeding great feruour doth loue our soules, as he himselfe confesseth: therefore he will not admit other delightes

and

nd externall loues, neither will
e that they ſhould be mingled
with his.

He therefore that would large-
y enioy Diuine and heauenly cō-
olations; Let him followe the
counſel of *Auguſtine*; Let a man
eaue all thinges, that he may re-
eiue all thinges: for he ſhal find
all thinges in God: who leaueth
all things for God.

THE SIXT IMPEDIment is too much carke and care.

CHAP. XXII.

THe contrary vnto the impediment of delight and pleaſure is this of too much carke and care; yet no leſſe hurtefull then that: for cares and pleaſures (as Chriſt ſaith) *are thornes, which* Luke. 8.

choke

choke the Word of God. Wherfore not without cause it is said of Saint *Barnarde*, that necessitie and desire are the two principall rootes of all the euils that be in the world.

The two rootes of all euill,

For all euils, that are committed in the world are done, eyther that necessitie may be auoyded, which bringeth punishment, or that some delight may be obtained, which procurethioy. Therfore the cares of this necessitye hindreth as well the tast of Deuotion, as the quiet of Prayer: for they do so pricke & peirce the hart that they do not permit a man to thinke vpon any other thing, thē of the cause from whence they spring: which alwayes presseth and pricketh the heart, and knocketh at the gate, neyther desisteth, vntill it obtaine that it sought.

Who

Who then can ſleep, or reſt in the middeſt of ſo many Flyes, Vaſpes, and Frogges, as are in the land of Egipt? Heere ſurely that wiſh of the Bridegroome in the Canticles was to bee deſired, that the Spouſe may enioy this ſweete ſleepe of life, among ſo many and ſo diuers perturbations & diſturbances of things.

A remedy againſt ſuperfluous cares.

But thou wilt ſay; Wilt thou giue mee any remedy, whereby I may eyther roote out, or chooke theſe encreaſing cares, which ſo greatlie doe toſſe and turmoile my heart? The preſenteſt remedy is, if with all endeuour thou ſtudieſt (as much as is poſſible) to with drawe thy minde from all ſenſuall loue of thynges created, for from this loue all cares doe proceed, as we haue ſhewed before.

There-

Therfore if thou wilt ceaſe, or rather baniſh al afflicted thoughts, and careſull penſiuenes, labour to mortifie and kill in thee all externall and forraine loues. And although many thinges are required that thou mayſt liue in thys life without carking and caring, yet they may all be contained in this ſhort ſentence. Doe not loue, and thou ſhalt not bee afflicted: neyther be delighted in the creatures, but as God hath willed. Beleeue me where this hath place, there true delight hath place: a greeuous taxe is ſet vpon them, that haue theyr loue and delight ſet vpon the creatures, and much greater are the ſorrowes of the bringing foorth, then of the conception.

An other remedy is: if we caſt all our cares vpon God: hoping moſt aſſuredly, that God will diſpoſe

iſpoſe all thinges after the beſt
anner, if we commit them vnto
im: for hee hath commaunded
hat we ſhould referre all our bu-
nes vnto him, and that it ſhou'd
e our onely care, how wee may
eep his commaundementes. So
id the Spouſe in the Canticles;
Vherfore ſhe ſaith, *I am my wel-* Cant. 6.
eloued, & my welbeloued is mine:
e is mine to procure & prouide
or me all neceſſaries: and I am
is to doe whatſoeuer pertaineth
o his worſhip and ſeruice: by
hich words is inſinuated, that if
an will wholy apply himſelfe
nto the worſhip of his creator,
hat hee in like manner will bee
holy occupied in ſupplying the
ants and needs of his creatures.
or the law of God is called in the
criptures a couenant, for no o-
er cauſe, but becauſe ſuch a cō-
act is made in it betweene God

Why the law of God is called a couenant.

and

and man. When I pray thee d
God violate this couenant? Whe
did he faile of his promise? Wi
this embassage onely a certay
holy Father was wont to send
broad his brethren to preach t
word, that they might attēd the
busines with safety and securitye
Psal. 55. saying; *Cast thy burden vpon t*
Lord, & he shal nouriſh thee. Wh
is he among Christians, yea alb
it he be of the better sort, that c
doe this from his heart? *Ma*
Prou. 20. *men*, saith *Salomon*, *Will boast, ev*
ry one of his owne goodnes: but w
can find a faithful man? This is o
of the vertues most proper vn
a true Christian, this begette
most ioyfull peace, in this G
proueth and examineth man; a
this is it, which man cannot pr
cure vnto himselfe by his ow
strength and vertue, but it m
bee obtained of the holy Gh

seei

eing that it is not giuen to any
e but by the ſpeciall grace and
uour of God. All men cannot
ue that ſteadfaſt faith of *Suſan-*
, who being condemned to
ath, in the midſt of the ſtones
d the enemies, when the water
me euen vp to her lips, and the
lter was about her necke, had a
aceable and quiet heart, & that
the hope, which ſhee repoſed
the Lord.

Perhaps thou wilt ſay; what ſhal A queſtion.
loe, that I may obtaine this ver-
e? Follow after God with that The anſwer
anaritiſh woman euen to the
d: let not thine eye be without
teare: labour without inter-
iſſion, vntill thou findeſt this
ecious pearle. Cõſider alſo how
od God is, and how faithfull to
em, that hope in him: as hee
s to *Dauid*, *Abraham*, *Iacob*, &
diuers other.

Our

Psal. 22. *Our Fathers*, saith the Prophet, *trusted in thee: they trusted, and thou didst deliuer them. They called vpon thee, and were deliuered: they trusted in thee, and were not confounded. O ye sonnes*, sayth the Eccl. 3. Wiseman, *Looke vpon the nations of the people, and knowe, that none haue beene confounded, that hope in the Lord. For who hath continued in his commaundements, and hath beene forsaken?* Wilt thou that I shew thee by an example how great the faithfulnes of God is towards them, who put their trust in him? See how faithfull the seruant of God *Lot* was vnto those two strangers, whome he had receiued into his house, whom he offered to those wicked Sodomits his two daughters being virgins, that according to their lust they might abuse them: onely that those two strangers might

ſe, who had repoſed theyr truſt
him: alleadging no other rea-
n, then; *That they are come vn-* Gen. 18.
er the ſhadowe of my roofe, onely
lying vpon my words: & that
ey may not bee fruſtrated of
eir hope, beholde I haue twoo
aughters, which as yet neuer
newe man, I will bring them
orth vnto you, that you may
o to them as ſeemeth you good:
o that yee will doe no harme vn-
o theſe men, who haue commit-
d themſelues to my tuition?
What thinkeſt thou of this faith-
lnes? But how much greater do-
ſt thou thinke that the faithful-
es of God is? What is in ȳ crea-
re, which is not found infinitely
ore excellent in the Creator?
o much greater is the faithfulnes
God then the faithfulnes of mā,
his goodnes is more excellent
en the goodnes of man.

And if the faithfulnes of man stretch thus farre, how farre I pray thee shall the faithfulnes of God reach? Follow in all things, and in all thy businesses and thoughtes the counsell of Saint *Augustine*, who saith; Cast thy selfe vpon the Lord, and feare not, that hee will hurt thee, or that hee will permit thee to fall: but hee will nourish thee, heale thee and saue thee.

THE SEVENTH M. pediment is the multitude of businesses, especially of studies and contemplatiue speculations.

CHAP. XXIII.

AS cares and anxieties of Spirit doe comber and disturb deuotion, so also the occupation

nd labours of the body, when hey are too much, doe let and inder it: for those doe oppresse he spirit, that it is hardly able to ray: these doe steale away the ime, that it hath no space to ray: so that these two impediments doe bring it to passe, hat a man hath neither time, nor pirit to attend vpon this exercise.

And albeit all externall occuations and businesses doe engender and beget this impedient, yet especially the busines f study and learning doth effect yea although it be of Diuinity, hen it is onely labored in for the heory & speculation. For this heory, & speculation of the vnerstanding is one of ꝑ businesses oste contrary vnto deuotion: hich sucketh vp all the vertue d iuyce of the soule; maketh

NB 4

Yea the best studies do hinder Deuotion.

it desolate and leaueth a pleasure so drye and whithered, that it neyther tasteth nor feeleth God. For other occupations and businesses, which are simply corporal, as are to dig, to delue, or to doe any such like thing, doe not hinder so greatly the handling of those thinges, that belong vnto Deuotion. So the Fathers in the wildernes did exercise tillage and husbandry, & made baskets, wasling of houses, & mats of wicken and osiers, yea singing and praying. The occupations and businesses of the vnderstanding do ill agree with those of the will: vnlesse they be so ordred, that they may serue for this exercise, & not hinder it: which hapned to the Saints, when they studyed: who by that study did not loose, but rather stirred vp & increased their Deuotion.

The labors of the hands doe lesse hurt and hinder Deuotion, then the endeuours of the vnderstanding.

But in both businesses a measure and moderatiõ is to be kept, least that whith is lesse, hurt that which is greater: that is, least *Martha* hurt *Mary*, who hath chosen the better part. Therefore a certaine holy man admonisheth his brethren, that they should so labour that they extinguish not the spirit of Deuotion, to which all thinges should be seruiceable. And the Wiseman sayth: *Get the Wisedome in the time of thy leasure; he shall be filled with Wisedome that wholy attendeth on her:* All the Heathen Philosophers doe confirme this sentence, who say that the soule becommeth wise by leasure and interiour rest: & not onely by the interiour rest of the Passions, but also by the exteriour quiet of labors and occupations.

For these two ought alwaies to

be ioyned together. For as a ſtill and calme water is fitter & more diſpoſed to repreſent the images of ſhapes of things, no otherwiſe then a glaſſe: ſo alſo in a quiet & calme ſoule, all things are repreſented moſt cleerely and perfectly. For this cauſe the deuill vſeth all diligence, that he may comber and diſturbe the hearts of men with a thouſand kinde of buſineſſes, paynting and imagining in them diuers falſe neceſſities of life, that they being buſied and drowned in them, may haue neyther time nor minde to call vpon God.

Exod.5. We read that *Pharaoh* dyd the ſame thinge tipically to the Children of Iſraell, who when they ſayd that it was commanded vnto them of God, that they ſhould goe into the wilderne, that they might ſacryfice vnto him:

him: hee answeared that they were idle, and because they wold cease from their labors, therefore they deuised this new Deuotion and sanctity: and he commaunded that they should be oppressed with labours, & that they shou'd doe them, that they might not remember their Lord God. O how many hath the prince of this world drowned in the labours and workes of vanity, whome he compelleth to seeke and search for stubble throughout all the Land, and night and day to build Turrets and Towers in the mud and clay? who haue not the least leasure or oportunity, to attend vpon God, that they might sacrifice vnto him the sacrifice of prayer: for they spend the whole tyme of theyr life in the labours and woorkes of *Pharaoh*.

What did exclude those three
inuited from that Euangelicall
feast, but too much busines, and
superfluous cares? The first saith
Luke. 14. *I haue bought a farme, and I must*
needes goe out to see it: And ano-
ther sayd; *I haue bought fiue yoke*
of Oxen, and I goe to proone them.
The third said; *I haue married a*
wife: and the prouiding for her,
and for my family doth not per-
mit me to come. And so they al-
together were shut out from this
most sacred banquet.

Hence it is that men alwaies
occupied in earthly labours and
busineſſes, and secluded from
the companye and conuersati-
on of God, by little and little
become wholy carnal, and sence-
les in matters belonging to their
owne saluation.

That thou mayst acknowledge
this to bee true, heare with how
great

greate efficacy, and vehemencie
of wordes Saint *Bernarde* doth
testifie that, writing vnto Pope
Eugenius: Hence, hence, saith he,
I alwaies stood in feare of thee,
and still doe feare: least the re-
medye being deferred and thou
not able to sustayne the griefe,
thou beest irreuocably drowned
in the gulfe of daunger.

In his first booke of consideration.

I feare I say least in the midst
of thy businesses (because they be
many) whylst thou distrustest of
an end, thou hardenest the foun-
taine; and so by little and little
after a certaine manner thou de-
priuest thy selfe of the sence of
meete & profitable sorrow. Thou
shalt doe much more wisely, if
for a time thou withdrawest thy
selfe from them: then suffer thy
selfe to be drawen of them: and
by little and little to bee lead of
them whether thou wouldst not.

Doeſt thou aske whether? T
a hard heart. Neyther proceed
to demaund what that is: if tho
haſt not feared it, thou haſt it. I
is onely a hard heart, which dot
not dread it ſelfe: becauſe it fee
leth not it ſelfe.

Hardnes of hart is de. ſcribed.

Why doeſt thou demaund o
mee what it is? Demaund o
Pharaoh. None of a hard hear
hath euer attayned ſaluation: vn
leſſe God taking pittye on him
according to the Prophet, took
from him his ſtony heart, & gav
him a fleſhly heart.

Ezech. 11.

What then is a hard hear
It is that, which is neyth
pearced by compunction: no
mollified by loue: nor mooue
by Prayers: it yeeldeth not
threates: and is hardened wi
ſtripes.

It is vnthankfull for benefi
vnfaythfull in Counſell: cru

iudgement: vnshamefast in
lthines: feareleſſe in daungers:
nhumane in curteſie: raſhe in
iuinity: forgetting things paſt:
eglecting thinges preſent: and
areles of future haps.
t is that, which reſpecteth not a-
y thing paſt beſids iniuries one-
regardfull of preſent pleaſure:
ut for thinges to come alto-
ether vnprouident, except in
euenge.

And that in fewe wordes
may comprehend all the euils
f this horrible miſchiefe; it
that, which neyther feareth
od, nor reuerenceth man.

Beholde whether theſe cur-
d buſineſſes are about to hale
ee: if thou proceedeſt as thou
aſt begunne, ſo to giue thy
lfe ouer vnto them, thou ſhalt
aue to thy ſelfe nothing of thy
lfe.

Thou

Thou loseſt thy time: and if I may now bee an other Ieth[ro] vnto thee, thou fooliſhly conſumeſt thy ſelfe in thoſe thinges, which are nothing els but affliction of ſpirit, exulceration of minde, and euacuation of grace.

By which it is manyfeſt, how great danger too much buſineſſe doth beget, and in like manner, with what diſcretion and moderation, all buſineſſes are to bee taken in hand, yea albeit they be holy: when as we ſee the buſineſſes annexed to ſo great a Biſhoppricke, (which may ſeeme requiſite and neceſſarye) are called curſed of the holy man who termeth them alſo fooliſh labours, and loſſe of time, and yet not alwaies, but when they are vndiſcreetely taken in hand.

Therefor

herefore it is neceſſary, that a
an exactly meaſure the ſtrength
his ſpirit: that according to the
ality of it he may take buſines
pon him, otherwiſe if the bur-
n exceede his ſtrength, what
her thing is to be expected, but
e fall and ruine of the bearer?
That we may accompliſh this
e better and the eaſilier, two o-
er famous vertues are neceſſa-
: Diſcretion and Fortitude. Diſ-
etion is the knowledge of the
eaſure, or of the power of our
ength, and daily diſpenſation
our time & exercise, by which
e ought ſo to order our life, that
may be orderly diſpoſed in all
ings. Which being know newe
ue neede of great conſtancy &
rtitude, to repell and reiect all
xternall buſineſſes, which offer
emſelues vnto vs: and that we
ke no more burden vppon vs
(our

(our obedience beeing alwai
preſerued) then we are able t
vndergoe. For they that ouerlo
themſelues with buſineſſes at th
requeſts and importunities of o
ther, afterwardes they faint vnd
their burden, ſo that they cannot
ſatiſfie either one or other: and
at length they vnderſtand & per
ceaue, into what great daunger
they haue caſt thēſelues by thei
vndiſcreete arrogancy.

Before all thinges we muſt obey the calling of God.

To this victory, that ſuprem
vertue is alſo cōducent, which di
recteth vs to follow in all things
the good pleaſure and calling o
God: who alwaies calleth vs t
mortification of our affections,
and to thoſe exerciſes, by which
it is attained: neither accepteth
he any externall obedience, vnle
firſt we ſatisfie his calling. There
fore the ſeruāt of the Lord ought
alwaies to haue before his eies
that

at saying of *Saul* to *Dauid*, whē
promised his daughter in ma-
ge vnto him, and *Dauid* excu-
ng himselfe that he was vn wor-
y so royall a mariage, calling
mselfe poore and of small repu-
tion: saith he, *The King hath no* 1. Reg. 18.
eede of a dowrie, but of an hun-
reth foreskinnes of the Philistines,
bee auenged of the Kinges ene-
ies. If then an earthlye King
ath no neede of the riches of an
nother, howe much lesse shall
hat heauenly King haue neede,
ho with one onely becke can
uerthrowe the whole worlde?
ut hee will haue none other
hing, then that he may bee a-
enged of his enemies, which
re sinnes and sinfull affections:
ee would haue the foreskinnes
f these giuen vnto him, that
he strength of them might be
ircumcised and mortified.

And

And because this can hardely b
brought to passe without the e
ercise of praier and meditatio
God especially requireth this
bedience to be yeelded vnto hi
before all other, which we are n
bound vnto. And surely it is n
the least cause of the disorders
disturbances of the worlde, th
men serue God not as hee ha
commaunded them, but as th
themselues please.

There are certaine thinge
which in the beginning may eas
ly be repelled: but when a ma
hath giuen them entertainemen
he cannot expell them, when h
would: and when he seeth him
selfe entangled and ensnared o
euery side, he cannot vnfold no
deliuer himselfe, albeit he greatl
wish it: therfore it much concer
neth him, that herein he vse grea
wisedome, and that he foresee the

dan-

anger comming a farre of, and
at he arme himselfe before the
anger light vpon him, *and that*
vse Physicke before the disease be
rowen, as the Wiseman saith.

This needeth not to be proued
ith reasons: for in all places a
an shal finde many examples of
nwise and inconsiderate men,
ho in the beginning being care-
s to peyse their burdens, which
ey tooke vpon their shoulders:
fterwardes haue fainted vnder
eir loade, and too late acknow-
dged their vnaduisednesse, too
te lamenting and bewayling
at, which in the beginning was
be auoyded or amended.

They that liue vnder obedi-
nce, in this respect haue no need
f long deliberation: for obedi-
nce freeth a mã from this doubt,
ndexcuseth him in this busines,
s well as in many other: & ther-

Eccl. 18.

fore

fore it is a great good, althou
A Caution. not knowen to all men: But h
we must diligently marke, le
at any time vnder colour and p
tence of obedience, we satis
our own will. For it oftentim
commeth to passe, that man
excuse themselues from this h
exercise, saying, that they are d
maunded to studye, to preac
or to doe some such like thin
therefore they say that they h
no leysure to attend vppon G
Such are not a little deceaued.
there cānot be thought of a gr
ter burden in the Church of g
then the charge of such a gr
Bishoprick: yet notwithstandi
Saint *Barnard* writeth those
mous and learned books of C
sideration vnto Pope *Eugeniu*
which he only handleth that,
he might perswade him, that
doe not wholy drowne himse

xternall busineſſes: but that
daily ſteal ſome time from the
es and busines of the Church,
bestow it vpon this exercise;
hout which nothing can bee
erly done. Among many other
rds he ſpeaketh vnto the Pope
h theſe; Nowe becauſe the
es be euill, let it in the meane
e ſuffice thee to haue been ad-
niſhed: that thou giue not thy
ſe wholy & alwaies vnto actiō:
ſequeſter ſomtime to bestow
o the cōſideration of thy ſelf, &
hy hart. This I ſay loking vnto
neceſſity, & not to the equity;
eit it is not beyonde equity to
e place to neceſſity. For if that
lawful, which is meet, irrefraga
reaſon ſheweth, y that is abſo-
ly to be preferred in al things,
before al things, & only & eſ-
cially to be imbraced, which is
ducēt, forcibl' & profitabl' vnto
all

In his firſt booke of Conſideration.

A Prelate is to attend vpon contemplation.

all things, that is vnto piety and godlines. Thou askest what is piety? To attend vpon consideration. Perharps thou wilt say that in this I dissent from him, who defined piety to be the worship of God. It is not so. If thou welconsidereſt it, I haue expreſſed his sence in my wordes: albeit it but in part. What is more pertinent to the worship of God, than that he admoniſheth in ỹ psalme *Attende and marke, because I am God.* Which surely in the partes consideration is an especiall and principall thing. To bee bridled what is so auaileable to al things then by a certaine fauorable presumptiõ to make thẽ ours, which are the parts of action it selfe: by forecasting after a certaine manner, and preordayning, what is to be done? Certainly this is necessary: least perchance those things

nich are profitable vnto vs be-
foreseene and premeditated
pon; proue dangerous and to
r annoy being rashly and vnad-
edly taken in hand. Which I
not doubt but hath often hap-
ned to thee, in thy weighty bu-
esses, and serious affaires. Ther-
re no duty, nor obedience see-
eth so farre to bind a man, but
at it may be lawfull for him, to
ke vnto him so much time, as
necessary to recollect & gather
spirit vnto him, to attend vp-
God, and to order his life a-
ght: all these we attaine by the
eanes of contemplation: as the
me holy man sheweth at large,
er those wordes, which a little
fore we haue alledged, al which
st we be too long, we will leaue
re to relate.

Wherfore albeit this exercise
nerally pertaineth to all men,

yet

yet more especially it belong
vnto those, who by reason of t
estate and condition ought to
more perfect then others: as
shoppes and Clergy men: wh
profession it is to aspire to t
ende and perfection. So also
ther obediences are to be perf
med, that they may alwaies h
respecte to that first obedien
which is neuer to be intermitt
nor to be set behind: but alwa
to be helped by some exercise
praier, or contemplation: th
man may in due time gather
to him his spirite, examine
conscience, order his life, he
his woundes, arme himselfe
gainst daily dangers, and with
dent desire implore the diuine
uour and grace.

No seruitude so strict and sharpe, which ought to hinder praier.

There is not anye seruitude
the world so hard and misera
which denyeth to man his na

neceſſityes, as to eat, to ſleep,
o take thoſe things which are
eſſary for the eſtate of his life.
n like manner, the ſoule hath
need of ſuſtenance and nou-
ment, and of ſpiritual ſleepe:
it enioyeth both of them in
ſilence of prayer.

herefore all obediences are
gtouſly to be gaged with this
deration. But this eſpecially
eth place in thoſe obediences,
ich require no certaine tyme:
are finiſhed in ſucceſſe of
e; as are to ſtudy, to preach, to
erne, &c. and not in thoſe,
ich are enioyned at certayne
rs. Let not them, that wil not
erue this rule, excuſe thẽſelues
a pretence of obedience, ſay-
that for the loue of it they had
eaſure to beſtow vpon deuo-
n: for none of theſe obediences
e ſuch force & vertue ỹ they
ſhould

ſhould depriue a man of th
thinges, which bring vs to
laſt end, which is the perfect
promiſed of vs in the beg
ning.

How farre children ought to obey their parents in this matter.

What I ſay of the Clergy, I
alſo of ſonnes and daughters, w
are alſo vnder the gouernment
parents, if perhaps by them th
be hardly delt with, that now
then they may giue thẽſelues
to prayer. For although it be
lawfull for them not to obay,
to ſtriue againſt their parents:
it is lawfull ſometimes to beſto
ſome time vpon this exerciſe: le
perchance they fal into that da
gerous hardnes of heart, of whi
we haue ſpoken before. For t
miſery of man is ſo great, t
world ſo peruerſe, and dange
are ſo common, that if wee
a little eſtrange our ſelues fro
God, great perill hangeth o

r heades. And our heart is so
linable to the flesh, that being
erated from God, who is who-
and altogether spirit, it present-
becommeth flesh.

HE EIGHT IMPEDI-
ment is the vice of Curi-
osity.

CHAP. XXIIII.

THE vice of curiosity doeth
also very much hurt deuoti-
, which many waies may bee
mmitted: For it is a certaine
nde of curiosity, which desireth
prie into the workes, the life,
d conuersation of other men:
ich besides that it burdeneth
heart with vaine thoughts &
gitations, it also enwrapperh
manifolde imaginations and

Curiosity is committed many waies.

desires, & taketh away the peace and quietnesse of the conscience. This vice is wont to be proper vnto idle men, who when they haue no busines of their own, they busy themselues with the sayings and doings of others.

There is an other kinde of curiositye proper vnto the vnderstanding, and peculiarly belongeth vnto them, who of an only and sole desire to know, doe reade profane Histories, and heathen bookes, and vnprofitable Antiquities &c. In like sort they also may be called curious after the same maner, who apply their mindes to reade graue and learned Authors, and yet not with this intent, that by them they may gaine vnto themselues true wisedome: but by the same curiosity onely seeke for Arte, eloquence, and the pompe &

ry of wordes, or ſome elegant or curious ſentence, which they may boaſt of, and vainely recite before others; reſeruing by them no manner of profit vnto themſelues. Of theſe ſaith the Wiſeman: *The heart of a foole is like a broken veſſell, he can keepe no knowledge whiles he liueth.* Ecc. 21. Surely this is a moſt manifeſt ſigne and token of a diſordered wit, and of an inordinate ſoule. For as Saint *Auguſtine* ſaieth, It is an argument of a good wit, and of a noble and generous ſpirite, not to loue wordes in wordes, but the truth, that is couched in them.

Furthermore there is a certaine other curioſity, which is an inordinate deſire of manye, who would haue all that belongs vnto it, to be too exquiſite, elaborate, too compt and piked, as well

in their houſes, as in their appa
rell, houſeholde ſtuffe, booke
pictures, and ſuch like orna
mentes, which cannot be deſ
red nor preſerued without grea
diligence. And when they are
done otherwaies, then we would
it cannot be, but that they diſ
pleaſe vs, and vexe our minde
and bring vs to that point, tha
we ſtraight thinke either of the
making away, or of new repay
ring & embelliſhing thē. Whe
by the peace and quiet of the co
ſcience is loſte, and the man
wholy drowned in vanity. It
not to be doubted, but that th
is a very great hinderance vn
deuotion: For it requireth
minde altogether quiet, and fr
from all impediments.

Deuotion requireth a quiet minde.

The Deuill knowing this i
pediment to bee ſo great, do
bende all his ſtrength, (as a c
ta

caine Doctour saith) to ensnare all men of whatsoeuer age and estate in this vice: the layety by soliciting and prouoking them to settle their chiefest care vpon the finding out & bringing in of new and outlandish kindes of apparel, householde stuffe, and such like things: The clergie and learned, that they endeuor themselues, to haue their temples, churches, colledges, houses, and other ornaments curious and pretious; and this he doth vnder a shew of godlinesse, whilest hee perswadeth them, that the seruants of God doe deserue all thinges, and that they are woorthy of all honour: and therefore that it is not vicious nor vncomely to build sumptuous houses, to erect proude and stately pallaces, that they may dwell in them with mirth and ioye. Such men haue eyther not

read, or haue ill obserued the wholesome doctrines of holy, & spirituall men: for the true seruants of God doe little esteeme these thinges, yea they doe despise them, and flie from them, as from thinges, which neyther can bee gotten, nor preserued, without distraction of heart, and losse of time: which two are most contrary vnto the exercise of Deuotion. For as Deuotion is a very delicate thing: so it is obscured and lost by a light and little matter. For if the morning Sun beames did hinder the contemplation of Saint *Anthony*: howe much more shall the vnquiet cogitations of seeking and keeping earthlye goods hurte, which haue well feathered winges swiftely to flye out of our sight?

For this cause Euangelicall

pouerty is much to be commended, which at one blow cutteth off all this vaine curiositie, after his example, who when he was Lorde of all creatures, had none other bedde when he was borne, but a harde cratch, nor none other house, but the common stable.

THE NINTH IMPEDIMENT IS, IF GOOD EXERCISES BE INTERRUPTED AND BROKEN OFF.

CHAP. XXV.

IN like manner it is a great, and a very vsuall impediment vnto Deuotion, oftentimes to interrupt and breake off the threed of good exercises without a lawefull cause. For wee muste

Our heart is easily inclined vnto euill, but hardly vnto good.

know, that among all the miseries of mans heart, one of the chiefest is, that as it is prompt and inclined to all euill, so it is remisse and slowe vnto any good. For in euill no other thing is required to inflame our heart, yea and our bodye too, but a light and small thought, which by and by vanisheth awaie: but for a good affection, as Deuotion is, wee must search heauen and earth, and desire ayde of all thinges, which are giuen vnto vs of God. Of man it is saide,

Mal. 38. *That he is a Winde that passeth and commeth not againe:* For with great facility he goeth after vanities, and corruptible thinges; but he returneth not againe from them, without great difficultie. Certainely, if men would ponder with reason all their miseries, they should feele none grea-

ter,

ter, nor admire any more. Therfore wee must labour with al our ſtrength, that Deuotion may be preſerued: for as it is a very eaſie matter to looſe it, ſo it is a moſt difficult thing to recouer it being loſt.

Wherefore not without cauſe we ſay, that it is a great impediment in this buſines, if the threed of good exerciſes be broke of. For when as man would afterwardes returne vnto himſelfe, hee findeth himſelfe ſo vnapt, and ſo vnfit for Deuotion, as if he had neuer had it, or that he had onely ſaluted it at the doore, and very entrance. For that happeneth vnto him, which we reade in times paſt happened to Saint *Peter*, when he ſaide: *Maiſter, we haue trauelled all night, and haue taken nothing.* The ſame thing happeneth vnto them, who are Luke 5.

negligent in this exercise, as Saint *Barnarde* saieth very well in these woordes: Howe long wilt thou liste vppe thine heart in prayer, and liste it vp in vaine? Howe long wilt thou moue thy selfe, but not any whit the forwarder? Howe long wilt thou endeuour thy selfe, but to no purpose? Doest thou labour, and not bring foorth? Doest thou make triall, and neuer a whit the better? And whersoeuer thou beginnest, doest thou there leaue off? And in thine assaye, doest thou faint? All this difficulty hence ariseth, because the exercise of Deuotion is intermitted; therfore thy hart is vvaxen colde, and therefore by the iust iudgement of God this punishment is inflicted vpon thee: that thou being admonished by this punishement

In his first booke of Consideration to Eugenius.

for

for thine abuse of grace receaued, thou mayest more warilye preserue it being recouered againe. *Salomon* excellentlye teacheth this by a notable similitude: *If the iron* (saieth he) *be blunte, and one hath not whet the edge, hee must then put to more strength, and after labour wisedome will followe.* Which words, albeit they haue sundrye meanings, and may bee applyed to diuers things: yet most fitly they are vnderstoode of the study of Deuotion and of the holy Scriptures: of which Saint *Hierome* also doeth expound them. For experience it selfe teacheth, that if a man hath at any time lost the vse of Deuotion and the feruour of the spirite, what great trouble hee hath, before he can againe recouer them: which when hee hath eftesoones receaued, let

Eccl. 10.

let him be thorowly and for euer admonished, that most diligently he preserue so great benefits and blessings, least vnluckily hee againe relapse into the like misfortune.

Furthermore, as the interrupting of this exercise doeth very much hinder Deuotion: so on the other side, the continuall vse of it is very conducent to the attayning of it. The tree that is watered in due season, doth encrease and bringeth forth fruit: The childe that hath milk, and breast ready to giue it sucke, when it desireth, groweth and waxeth bigger. A student in the liberall sciences, if he often repeate his lecture, and diligently frequent the schoole of his Master, in a shorte time commeth to the perfection of the Artes hee studieth: so on the contr

Continuall vse of Deuotiō doth encrease it, Similies.

ry part, hee that often and much intermitteth and breaketh off his ſtudy, eyther very late, or neuer becometh learned. For when after a certaine time he returneth againe to his ſtudy, hee hath forgotten thoſe thinges, which before he had learned: and ſo ſtill in beginning hee conſumeth his age, and ſpendeth his time.

It is true, that when the delay and intermiſſion is ſhort, or for ſome godly & lawfull cauſe, that God doth ſooner reſtore that was loſt. Hence it is that a faithfull and an obedient ſeruant ſometimes feeleth his praier doubled, after that he hath performed his obedience. But this is without controuerſie, that the perfect in his intermiſſion walk with leſſer daunger, then thoſe that are yong beginners: for theſe are thoſe that are of the poorer ſort, and are more

Intermiſſion of Deuotion doth leſſe hurt the perfect then the vnperfect.

more hungry, if they labour not euery day, they haue not to eate. But those that are richer & more perfect, alwaies haue substance in themselues, by which they can for a time continue their estate, albeit they gaine no further matter. Therefore I thinke that this is one of the cheefe differences betweene the perfect and vnperfect, to wit, that the perfect are as trees planted in a moyst and fruiteful ground, which although they be not watered, by the space of certain daies, yet they preserue their greenenes, and bring foorth fruite: but the vnperfect are like trees standing in a dry and sandy earth, vpon which if water be not dayly powred, all the beauty and strength, which they had, perisheth: whereby it manifestly appeareth, that they wanted sap & moisture within thē. Of this sort at this day

day is the greater part of those y
be Deuout; but the former sort
are very few and scarce. Therfore
let him that is desirous of Deuoti-
ion continue & persetiere in reli-
gious & godly exercises; & let him
compose his life after the man-
ner of a wel ordred clocke, doing
all things in due time, and labour-
ing as much as lyes in him; that
he threed & continuanee of de-
uotion be not broke off.

THE TENTH IMPEDIMENT consisteth in delicates, and in too much meate and drinke.

CHAP. XXVI.

FVrthermore another impedi-
mentin this way is very noto-
ious, which cõsistethin too much
elicacy, & in superfluous meat &
rink. There-

Therefore in the Scriptures Fast-
ing and Prayer, as two brethren
are alwaies ioyned together; and
for the same cause the holy Fa-
thers, who hid themselues in the
wildernes, that they might giue
themselues to contẽplation were
so austere in theyr fastes and ab-
stinence.

For wee see, that as corporall
fasting doth lift vp the spirit to
God: so on the other side super-
fluity of meate & drink doth cast
it downe, & hindreth the course.
The reason is, because to lift vp the
spirit to contemplate that eternall
light, and to order and dispose it
for the receipt of ỹ influences and
splendors of that light, is a thing
so hard, and so supernaturall, that
as *Augustine* saith, it is necessary
that a man bring al his force and
strength together, that hee may
vse it in this ascending, if he will

thither

hither come, whither he ende-
oureth.

For such an high and sublime
scention requireth a light and
imble slender man, and free fró
ll heauines, that may pull him
ownwards. Superfluity of meat
nd drinke is contrary to his slen-
ernes and nimblenes, which not
y one way, but by diuers doth
inder this ascending.

Too much meate and drink doth many waies hinder the ascending of the soule.

1 First, because a great part of the
owers of the soule are occupyed
the worke of digestion, where-
nature her selfe performeth as
were her taske, and commaun-
th all the powers and faculties
doe their office and duety.
nce it is, that men, after they
ue well eate and drunke, are
auier and more sleepy, & more
fit and vnapt for any study of
nsideration, or deuotion.

2 Secondly, because fumes and
vapours

vapours as out of a seething pot ascend to the braine, wherein is the seate of that faculty, which hath the cheefest part in the actions of contemplation, and obscureth all that part, as it were with a darke cloude, and hindreth the operation of that faculty: and consequently the operation of the vnderstanding. Hence that sentence of the Greekes sprung which Saint *Hierome* citeth in a certaine Epistle; A full belly begetteth not a nimble spirit. The contrary is written of *Iulius Cæsar*, that he came sober and fasting to the Romane Empire: by which kinde of speaking is signified, that with great aduisednes wisedom he set his hand to the busines. For this is proper and peculiar vnto men that are sober & fasting.

Hierome in an Epist. to Nepotianus.

Thirdly, becauſe we natura

ee that the taking of too much
neate and drinke doth ſollicite
he hart of man vnto vain things:
nat is to prattle, fable, geere,
ort, play, and ſuch like. For as
e ſpirit, when it is full of De-
otion, doth inuite the heart to
iritual and diuine thinges: ſo
e body being full of meate doth
aw and hale the ſame vnto cor-
rall & vaine matter. Hetherto
aketh that of *Gregorie*: Of the
urity and fulnes of the body a-
eth vaine ioy, trifling, babling,
nality, a groſſe and dull vn-
ſtanding, and ſuch like. By
ich wordes it appeareth, how
tfull this vice is vnto him, who
eneth to this ende, which
propoſe in this booke, and
traryewiſe howe profitable
oppoſite vertue is: to wit,
ing and temperance.

Effects of gourmandiſing.

Chri-

Chrisostome doth also accorde with him; Fasting, sayth he, doth bring foorth light and nimble feathers, that the soule may bee carried a loft, and cõtemplate the highest thinges, and that it may be superiour to all pleasures, and to all thinges, which are counted sweet in this world. A Simily. As ships of lighter burden doe swiftly sayle through the Sea, but those that are ouerloadẽ with many burdẽs are drowned: so fasting maketh the soule light, ꝙ it lightly saileth ouer ꝙ sea of this life, that it mounteth aloft, & beholdeth Heauen, & those things, which are in heauen meanely and basely accounting of things present, as of shadowes and of those thinges that swiftly vade and vanish away: On the other side to eate and drinke too much, doth make the spirit sleepy and the body heauy, & doth cause

iuate the ſoule, & make it ſubiect
o a thouſand miſeries.

Eſpecially long and large ſup- Long and large ſuppers hurtfull.
pers doe bring much hurt and
damnage vnto this exerciſe: firſt,
becauſe they do ſpend and con-
ume that time, which is conſecra-
ed to holy watching, and at what
ime the ſoule was to be fed, the
body is ſtuffed and glutted: and
fterwardes when the ſtomacke
s ouerburdened with meate and
rinke, man can neither riſe at
idnight to praiſe the Lord, nor
ray in the morning; both which
imes are moſt profitable for this
ercife.

For as *Baſil* ſayth; as a Soldier A Simily.
hat is ouer loaden can hardly
anage his weapon: ſo that
an can hardly watch at his prai-
s, who is gluttonouſly filled
ith ſuperfluity of meates. Not
nely to eate too much, but alſo

to

to feede too deliciously and deli
cately hindreth deuotiō: certainly
magnificent bankets, & sumptu
ous feastes, & such like dainty su
perfluities are exceeding enemies
& plagues vnto this exercise. For
in what thing is there greate
losse of time? where becommeth
the spirit more inordinate? when
becommeth the wholeman more
dissolute, then among such feast
and pleasures: there a man bein
inflamed with the heate of wine
& the tast of the daintyes, & wi
the mirth of the feasters, shame
not blusheth nor to blab whatso
euer commeth within his head
What time is there so fit into wh
great dāgers do men cast them
selues? how many vncomely a
vnseemly things doe they, who
profession it is not once to nam
the: how many shifts & sleigh
do they find out, y they may co

tinua

inually perſeuere in theſe miſde-
nenors? how oftē hapneth it vnto
hē that for theſe they loſe peace,
harity & concord? That great
Viſeman very well vnderſtoode
his, whē ſo often in the Prouerbs
e remembreth thē, as he, in very
eed had learned, how great euils
id follow feaſtes & bankets. For
e ſaith; *Hee that loueth bankets,* Prou. 22.
all be in need; and hee that loueth
ine and feaſtes ſhall not bee rich.
nd in another place; *Keep not* Prou. 23.
mpanie with drunkerds, nor
ith gluttons. For the drunkard
d the glutton ſhall be poore, and
e ſleeper ſhall bee cloathed in
gges.

And againe in another place
ith great earneſtneſſe hee re-
embreth, what euils and miſ- In the ſame
ieſes followe this vice; *To* place.
ome, ſaith hee, *is woe? to whom*
orrowe? to whome is ſtrife?

To whome is murmuring? to whom are woundes without cause? and to whom is the redines of the eyes? Euen to them that tarry long at the Wine, to them that goe, and seek mixt Wine. All these and many moe mischeefes doth this vice bring with it.

Wherefore the Wiseman at the length concluding this matter sayth; *Wine is a mocker, and stronge drinke is raging: and whosoeuer is deceiued thereby, is not wise.* The reason is in readines; for it is most certaine, that the way to true Wisedome is by teares, and mortification of the affections which in all thinges are hindred and contraried by the delights of the body, and by the desires and appetites of pleasures. For (*Chrisostome* being witnes) fire cannot bee kindled nor kept in wet & moyst matter; so neyther

A Simily.

can compunction in the delights and pleasures of the bodye: for these two are so cõtrary between themselues, that one killeth another: for the one is the mother of mourning, the other of laughter; the one doth binde the heart the other doth lose it.

Therefore let this be a general rule; Let the seruant of God bee alwayes mindefull of that moste bitter gall and vineger, which the Sonne of God tasted of for the loue of vs, let him be content with common meats, and let him take them with that moderation, that he may be alwaies fit and apt to lift vp his spirit to heauen, and to taste any spirituall meate: so that no burden of body or meat presse or draw him downwardes. Let him remeber that ỹ perfection of Christian life is continuall prair, and society with God.

A generall rule.

Therefore whose duety it is to haue his spirit lifted vp vnto God, his it is also to haue his spirit and body disposed and prepared vnto it.

If a harper intend to play vpon his harpe all the day, ought he not to haue his stringes all the time well tuned and fitly agreeing? And if a hunter or a Faulkner be disposed to hunt and haul all the day, ought thee not all the time to haue his haukes and houndes at his hande? Goe to then, seeing that the life of a perfect Christian is none other thing then, a continual hunting of God and his grace, and a continual harmonye of the inward spirit which is made by praier, it is meet and requisite, that he that will attend vpon this exercise, that his spirit and body be disposed and apt vnto it.

This is that Saint *Hierome* perſwadeth vnto a certaine Virgin, ſaying; Let the fare of a Virgin be a few hearbes, and ſometimes a few ſmall fiſhes. Let her ſo eate, that ſhe may alwaies be hungry, that foorthwith after meate ſhe may bee able to read, and pray. The ſame man alſo admoniſheth that it is better alwayes to keepe this rule in eating and drinking, then ſometimes too wide to open the ſailes of faſting, ſo that the body is enfeebled thereby; & by & by after to loſe the raines vnto the gullet, that man thereby is in daunger of burſting. The ſame man alſo in another place, & in other words, ſaith: A ſpare dyet, & a belly alwaies hungry is preferred before a faſt of three daies, & it is better euery day to take a little, then once to take enough.

In his Epiſt. to Læta.

In his Epiſt. to Furia.

That is the beſt rayne, which

leysurely descendeth vppon the earth. A sodaine and dashing showre headlong beateth downe the corne and grasse. Therefore when thou eatest, thinke that presently after thou art to read and pray. Hetherto *Hierome*.

They that liue with such moderation and temperance, shall haue great treasuries and storehouses of time, and in fewe dayes shall liue a long life: for all the time of their life is profitable, and not any part of it vainely passeth away. Therefore albeit a righteous man dye quickly, yet he hath a long life: for he profitteth euery houre, and maketh gaine of euery moment of his life. But the wicked & vngodly, whose belly is their God, they alwaies carry about a soule dead in life, & buried in the dunghill of too much meate & drinke: and so in a man-

ner

ner they ſpend all their life time, in vnbuckling theyr girdles, & in prouiding & dreſſing ſuperfluous meates, and in drawing foorth their houres in ſleep. Theſe therfore liue like Epicures, & as people borne to none other end, then to eate and drink, and to engroſſe and fat their bellies, intending none other exerciſe, neither hauing regard of any other time, or buſines. How then can any one ſay, that theſe doe liue a long life, or the life of a man, when as ſcarcely they beſtow one howes vpon any thing, which is worthy the ſpirit & nobility of man.

THE ELEVENTH IMpediment is the euill disposition and weakenes of the bodie.

CHAP. XXVII.

AN impediment contrary to the former is (as saith Saint *Bernarde*) too much abstinence, and weakenes of body, or whatsoeuer other euill disposition or debility, whether it be hunger or thirst, or colde, or heate, or whatsoeuer other accident. For there is so great society and sympathy between the soule and the body, that when as this is ill dipoſed, or standeth need of any thing, the other cannot lift it selfe vp freely inough to contemplate and meditate on heauẽly things with quietnesse and tranquilitye: for the

the loue of her friend doth call her away and doth disquiet her, and calleth her thither, where it is greeued: neyther granteth her leaue to attend any other busines, vnlesse God of his especial grace doth dispence with it: as many times he is wont to doe.

Therefore it is meete that a Deuout man keep that moderation and temperaunce in chastising and exercising his body, that it neyther growe grosse nor vnfit by superfluous delicates; neyther that bee weakenes by too much rigour and austerity, that it faint vnder the burden.

For as we are to obserue in a harpe, that the stringes be neyther stretched too streight, nor loosened too slacke (for then they are eyther broken, or yeeld an vntuned and an vnpleasant sound) so in this celestiall Mu-

ſicke, it is meet that the body bee neyther macerated by too much hunger, nor fatted by two much plenty: for both of them bring very much hurt to this exerciſe. For this cauſe God commaunded in the old law that ſalt (by which we vnderſtand diſcretion) ſhould be ſpinkled vpon al the ſacrifices, that he might inſinuat, that none of our ſacrifices (although they be great) are acceptable vnto him vnleſſe they be ſeaſoned with ſalt, that is, with the ſauour of diſcreation.

But becauſe it is a hard thing to keep a meane, and the fleſhe doth alwaies ſeeke it ſelfe, therefore it is neceſſary, that in theſe caſes a mans own opinion bee alwaies ſuſpected vnto himſelf: & if we muſt needs leane to one of the extremities, it is alwaies more ſafe, that we choſe that, which is

most repugnant to the flesh, then that which fawneth & smileth on it: for albeit wee doe bridle & restraine it, yet it will take an occasion sometimes to satisfie the desires: neither is it enough, that now & then it be defrawded of necessities; but we must alwaies watch: for vnlesse thou doest diligentlie watch, it will one time or other breake out, and steale many lustes and desires, and those very superfluous.

OF CERTAIN OTHER *particular impediments.*

CHAP. XXVIII.

THe precedent impediments are generall, which commonly are wont to meet with all sorts of people in the way of deuotion.

There are also other particuler hindrances, according to the naturall dispositions and affections of euery one. As we see that certaine are so vnnaturally studious and diligent in that, which they haue determined to doe, that if they haue the least thing in the world in hand, they cannot rest till it be done: nay they cannot sleepe in the night, before they haue finished, that they purposed and therefore they neuer haue any leysure to perseuere in Prayer.

Others as it were lunaticke, to whome oftentimes hapneth such an earnest longing and feruour of minde, that they cannot contain themselues, vnlesse presently they haue their desires satisfied, albeit they vtterly forsake and renounce God.

This is proper vnto those men

who are violently drawen and
aled of their appetites and affec-
ions, and who are alwaies accu-
omed to haue their wils and de-
res fulfilled; who like women
reat with childe are so tickled
ith immoderate appetites & af-
ctions, & are so subiect vnto this
ice, by reason of the euill habit,
hich by long vse they haue put
n, that if foorthwith they haue
ot their desires satisfied, they ey-
er seeme to dye, or els fal into a
sease.

These the deuill draweth
sily away from the exercise of
ayer, drawing them after theyr
petites, as if they were bound
th a chayne. There are many
d the worlde is euery where
o full of them, that when
hers goe to prayer, they goe to
eyr worldly busines, who driue
their weekly labors to be done

vpon

vpon the Saboath day, when they ſhould be at Church to pray and to heare Diuine ſeruice and Sermons.

Let theſe men knowe, that they are the deuils ſlaues, and that the Deuill leadeth them bound in chaynes, whither he liſteth, euen to their perdition and deſtruction. Therefore let them beware, and ſeriouſly regard what is the cauſe of this their deuiation and ſeduction, for without all doubt (and ſo let them perſwade themſelues) it is the worke of the deuill.

But aboue all particuler impedymentes, the inordinate loue of any thing doth more eſpecially hurt, which is embraced with the whole minde, and with all affection.

Euery man hath ſome idoll.

We muſt heer know that there is ſcarce one in the worlde ſo religious

ligious, or so free from passions, that hath not some idoll, that he serueth, and adoreth: that is, some thing, vpon which he bestoweth his whole affections, and for the loue of which, he doth all that he can. The minde of some is wholly swallowed vp in the studye of science and eloquence: and vpon these two studies they bestow all their endeuour and paines: so that they seeke no other thing in the worlde, they respect no other thing, but onely this: supposing that there is nothing greater then this studye, nor any thing more worthy the spirit and nobility of man.

The desire of worldly honour, the fauour of Princes and great personages, and the possessions of temporal goods doe draw others away. Thou shalt see many, who are altogether busied in heaping together

together great treasuries, that they may enrich their heyres, and be saide to be the authours and founders of some noble house and family. There be also not a fewe, whose mindes are lesse generous, that then suppose themselues happy, when they haue scraped together a certaine sum of money, whereby they maye purchase for themselues some inheritance, or some office. There be others, that thinke of nothing more, then of some famous & notable mariage, either for thēselues or for some of theirs, whether he be son, daughter, or cosin german: for this being obtained, they suppose that there is nothing, which may further be desired. To be briefe, others are caried awaye and bound with other affections and desires, no otherwise then beasts are bound at a catch, euery one

one with their seueral halters. And when they haue once opened a way for these affectiõs vnto their heart, with the same study & loue ỹ men embrace the last end, they seeke & follow after meanes, by which they may obtain, that they desire. Therfore some, night and day apply their bookes, that they may come to their wished ende: Others, as long as they liue, doe wholy endeuor thẽselues to heap & hoard vp welth. Others giue thẽ selues to traffike & merchandise, or do some other thing, that they may gaine vnto themselues, that they seeke for. For after that they haue giuen place to the roote, they are also compelled, will they nill they, to giue place to al the branches that sprout & spring from it. These without doubt are hurtfull plants, these are those thornes in the gospel, which choak the seed of the word of god. For the mã ỹ

is enwrapped in these busines-
with so superfluous a care, hath
neyther time, nor minde at liber-
ty to attend vpon the seruice of
God.

Therefore it happeneth many
times, that the deuil doth presen-
ly disturbe a man in Prayer, with-
drawe him from his exercise, and
casteth him headlong from hea-
uen vpon the earth: and often-
times haleth & pulleth him, tha
he may turne himselfe to effect
that, to which the affection an
passion of his minde doth allur
and inuite him: so that when go
calleth him to his table, to hi
embrace, to the fruition of hi
ioyes, and participation of hi
spirit, he will not come, he con-
temneth the voyce of the Lord
and with greedines doth follow
those vanities, to which his appe-
tites doe call him.

Ther

Therefore let him be assured, hat seeketh for God thus, that he hall neuer finde him. *For no man* Math. 6. our Sauiour saith, *can serue two Maisters, for either he shall hate he one, and loue the other, or els he all leane to the one, and despise the her.* They that doe the contrary e like vnto the new inhabitants *Samaria*, which the King of *sshur* sent thither, of whom the ripture saith, *That they worshipped the Lord: and also serued other ods.* To these that of the Pro- et *Samuell* to the children of *ael* may be said: *If ye be come* 1. Reg. 7. *aine vnto the Lord, with all your rt, put away the strange Gods m among you, and direct your rts vnto the Lord, and serue him ly, and he shall deliuer you out of hand of the Philistines.* If men uld diligently consider, how ch that is, which they owe vn- 4. Reg. 17.

to

to God, and how little it is, tha
mans heart can giue: they ſhoul
manifeſtlye ſee, that this wor
ſhippe and ſeruice cannot be de
uided, ſeeing that ſo much is due
and ſo little is giuen. *The bedd*
Isay 28. *is ſtreight*, ſayeth *Eſaye*, *that*
cannot ſuffice, and the couerin
narrow that it cannot couer two.

This is perſpicuouſly & euiden
ly ſeene in the ſtreightnes of man
heart, which cannot together co
taine God and the world.

Who doth deny but that he
ill linked in mariage, who caſte
his eies vppon an other wom
beſide his owne wife? ſo alſo
he ill linked vnto the diuine w
dome, whoſe minde is ent
gled in forraine loue.

Goe to then my brother,
that thou be a chaſte louer of t
heauenly ſpouſe: beware t
thou be not an vnfaithfull bri
groo

oome, or an adulterer vnto
at holy and deuout Wisedome:
eware that thou bring not in-
thine house an harlot. For
peake in truth and verity, that
ere is not any whore so yonge
d beautifull, which doeth so
eaye and quench wedlocke
ue, and that doeth so steale
ay and consume that a man
th, as any one of these affe-
ons, when they are too in-
dinate: for they doe quench &
out the loue of God, and doe
nsume all the good, that wee
ght reape by it.

herfore it is meet that he that
l walke in this way, that he
e out of his minde all forraine
xtrauagant affections, & that
offer his hart vnto God, as the
matter, or as cleane paper,
from al staine and pollution,
God himselfe may imprint in
it,

A heart free from appetites and concupiscences is to be offered vnto God.

it, whatsoeuer he will without a
ny contradiction. This is that re
signation, which is so much com
mended of those that write of
spirituall life, to which resigna
on it pertaineth to offer to God
heart pure & free from all earth
affections & worldly desires; tha
there may not be any thing in i
which may stay the influences,
hinder the operations of the ho
Ghost.

Here we are to note, that tw
things are required in the perf
ction of euery worke, one that
the agent, the other that is th
patient: one that commandet
the other, that obeyeth. If tho
desirest that God should perfe
his worke in thee, haue an
how these two are to be dispos
of. Because it is vnmeete and
seemely that God should obe
and that thou shouldest gouer

Gi

ſiue to *Ceſar* thoſe thinges that
e *Ceſars*: & to God thoſe things
at are Gods: that is, ſuffer God
rule thee, to direct thee, and to
ork in thee what pleaſeth him:
dlet thy hand bee directed by
ſhande, as a penne is in the
nd of a writer, which reſiſteth
t. But there is none other reſi-
nce or repugnancy beſids that,
hich is wrought by the affecti-
s and by the will, and by theyr
erations and actions.

But becauſe in this life we can-
bee altogether free from all
ward buſineſſes and externall
reiſes, at ȳ leaſt let vs doe that,
t our mindes bee not ouer-
elmed and ouerborn of them,
let the affection of Diuine
ſedome haue alwayes the
pter in her hand, and alwaies
e ſway in our endeuours and
ies.

Let

Let vs with al our heart alwa
Sap. 8. say that of the Wiseman; *I h*
loued her, and sought her from
youth: & desired to marrye h
such loue had I vnto her beau
This is our last ende, this is
certaintye of our felicity, for
we were created, and for this
things were created.

Let vs thinke that wee
all the time, that wee spe
in it, and whatsoeuer time d
passe awaye without it (so
a lawefull cause doeth not
der) let vs suppose that it is
of vs.

Let vs handle all our o
businesse rather in bodye,
in spirit, rather with our han
then with our heartes, ac
ding to the counsell of the
postle, saying: *This then*
1. Cor. 7. *Brethren, because the time is*
hereafter that both they which

wines, bee as though they had
one: And they that weepe, as
hough they wept not: and they
hat reioice, as though they reioy-
ed not: and they that buye, as
hough they possessed not: And
hey that vse this worlde, as though
hey vsed it not: for the fashion of
his worlde goeth awaye. Seeing
herefore that all these thinges
e so short and brickle, they
serue not to be embraced with
at loue and affection, which
at chiefest good deserueth to
loued.

This is of so great moment,
at of it alone dependeth the
der of a spirituall life, as ma-
estly is shewen by this Argu-
nt: In morall actions the end
he roote and the foundation
that, which is to bee done:
refore if the endes be orde-
after a due and right maner

and

and by direct meanes, all thinges tending to them shall bee rightly ordered: but if the endes be disordered, chaunged and peruerted all things thither tending shall be disordred and preuented.

Therefore imagine, and firmely propound vnto thy selfe, that the cheefe foundation and ground of thy life is to bee conuersant and familiar with God; thinke that this is thy ioy, that this is thine inheritance, that this is thy treasure, and that this is thy cheefe good: shut thine eyes at all other thinges, and trample them vnder thy feete, that thou mayst endeuour this one thing to wit, who to deuote thy selfe vnto God. For this study (as we haue sayd) is the end, for which wee were created. This is the best worke, that can be done of any creature: this is the best part that *Mary* hath chosen

this is moſt acceptable vnto God: this is moſt agreeable vnto his worſhip: this is the worke & labour of a contẽplatiue life, which is more excellent and more perfect then the actiue: to be breefe heere our heart is exerciſed in the actuall loue of God, which is the beſt of all our labours. For as *Thomas Aquinas* ſaith, the innermoſt affection of charitye is the moſt excellent, and of all thoſe affections that proceed from ma it is the moſte acceptable vnto God.

Therefore to what ſtudy more excellent, or to what buſineſſe more noble canſt thou apply thy minde? If thou be a friend vnto cience, and deſireſt to bee taught ue Wiſedome, bee ſecure and ithout dread, God doth heere ach his friendes and familiars ch deep miſteries and ſecrets, as

doe exceede all Philosophy. B
sides the wisedome, that God d
liuereth here, is so high, and e
cellent, that it excelleth all gol
that is, mans wisedome bein
compared with it, is as a corne
sande, and all siluer-entring com
parison with it, is as clay.

Furthermore as no end is to b
preferred before this, so neyth
are other businesses and occup
tions to be preferred before t
exercises and meanes, by whi
this end is obtayned. Whatso
uer is in the world, is accident
and vnstable: onely the loue
God mounteth aboue all thin
ruleth & preuaileth in all thin
and gouerneth all things. Th
is not any sinne more grieuo
then to place Dagon by the A
of the couenaunt, as the *Ph*
stines did: but the Arke of
couenant is to be seated in a

igh and eminent place, and
agon is to bee caſt vppon the
rth groueling before the Arke
the Lord.

The loue of the end being thus
dered and diſpoſed, all our life
all be well ordered, but if the
ue of the end be diſordered, all
r life will be confuſed and di-
rbed.

OF CERTAINE COM-
mon temptations, which are wont very much to moleſt and trouble thoſe that are deuout and giuen to Praier.

CHAP. XXIX.

TIME and place nowe requireth, that we ſpeake of the

more common and vsuall temptati-
ons, which are wont very much to
annoy and disquiet deuout men, and
also that we entreate of the remedies
against them.

OF THE FIRST AND
most vsuall temptations, which is
the want of spirituall con-
solations.

THe first temptation, whic
is incident to very many,
too much griefe, which doeth a
flict them, when they feele not
sensible Deuotion, and when sp
rituall comforts doe faile the
For many when they find neyth
these consolations, nor can sh
teares, are so troubled and mol
sted in their exercises, that th
fall into temptation of faint-har
ednes & distrust: supposing th

G

God is angry with them, & that he doth loue them no more, to whome hee denyeth his wonted ioyes, and accustomed consolations.

There be others who when diuine consolations doe fayle them foorthwith, haue recourse vnto humane comforts, and begin to trye at the gate of the flesh, when they perceiue that the other door is shutte against them: so that these doe no longer continue nor persuere in the way of the Lord, when the diuine consolations and heauenly influences are powred downe vpon them: but as soone as these are taken away, presently they withdraw themselues from their interprised endeuours, and fall into a forgetfulnesse of themselues. No fruit nor commoditie is to be looked for of these, so long as they loyter and wauer

A Simily. after this manner. For they are as that vnprofitable ſeede in the Goſpell, that fell vppon ſtonye ground, where it had not much earth, and anon it ſprong vp, beeauſe it had no depth of earth, & when the Sunne roſe vp, it was parched, and for lacke of rooting, withered away. Such neuer haue any ſtability nor ſteedfaſtneſſe in

A Simily. their manner of liuing: for euen as the Sea ſwelleth when the Moone encreaſeth, and ebbeth when it decreaſeth: ſo theſe are gouerned by the fluxe & refluxe of ſpirituall conſolations: nowe they haue their ſences and ſpirits gathered together, preſently after diſperſed & diſſeuered: ſometimes they are deuout, ſomtimes vndeuout and diſſolute: nowe quiet, nowe vnquiet: for when they haue none other ground nor conſtancye beſides diuine con-

ſolations

solations, they cannot be stable nor constant in their maner of liuing.

In like maner there be many, who when they doe not finde in their prayers those teares, and that compunction, they wishe, they endeuour to wrest it foorth by violence, and to expresse it as it were by the force & strength of their armes: who by howe much more they labour in this kinde, by so much they become harder, and more desolate and destitute of their purpose.

Which the Lorde hath so disposed, that they may vnderstand that this water & moysture is not of bloud, but of heauen: and that it is not compassed by mans strength, but is waited for by humility and patience, when and howe the Lorde will giue it: for he it is, as it is written in *Iob*,

Who bindeth the waters in his cloudes, and the cloude is not broken vnder them, Who holdeth back the face of his throne, & spradeth his cloud vpon it. Who couereth the light with the cloudes, and commandeth it to come againe. Iob. 36.

But that it may more manifestly be declared, which hath been spoken, I will in this place set downe the causes, for which god many times doth withdrawe and deny vnto his, spirituall consolations, and what at this time is to be done.

REA-

REASONS OR CAVSES, for which God now and then denieth to his friendes spirituall consolations.

CHAP. XXX.

FIrst and formoſt in this place we are to knowe, that God doth not alwaies take comfortes and conſolations from his ſeruants, becauſe their ſinnes and offences haue deſerued it: but oftetimes for other cauſes: Among which this is firſt and chiefeſt, that the health and life of the righteous may be preſerued. For nowe and then it commeth to paſſe, that ſuch is the greatneſſe of ioye and comfort, which is felt in praier, and which God beſtoweth of his bounty, wiſedome

and goodneſſe vpon his, that if it ſhould long continue, neyther the feeble bodye could beare it, neyther coulde they remember, what the neceſſity of their body required: but they would neglect to relieue themſelues.

Therefore our gratious Lorde doth ſometimes take from them thoſe conſolations and that celeſtiall ſweetneſſe, that they may recure the weakeneſſe of their body, and ſo their life might be preſerued without miracle, which being continued, they at the laſt might enioy a greater and a more royall crowne.

2. Sometimes hee doeth this that humility may be preſerued, that we may know that this good when we haue it, is not ours, but his: and therefore that we cannot haue it when wee would, but when it pleaſeth GOD, to

giue it vnto vs.

For this cauſe, ſaieth a certaine holy man, it is often denyed, when it is ſought for; and it is graunted, when it is not expected: that thereby it may appeare that it is the worke of the diuine grace.

3 In like manner God doeth away his conſolations, that hee may prooue and trie vs: that is, that he may ſee whether we will be faithfull friendes vnto him at all times: as well in aduerſitye, as in proſperitie: or whether wee ſerue him for our own commoditye, or rather for his glory and loue. *For a true friend,* Prou. 17. as *Salomon* ſaieth, *loueth at all times: and a brother is borne for aduerſity.*

4 Sometimes God doth this, that by this meanes hee may take away the occaſion, that man may not

not alwaies be occupied in the exercise of a contemplatiue life: but that he also may descende to the actiue, in which also it behooueth vs to be exercised, that we may be skilfull and expert in all kinde of vertue, that we may saye with the Prophet: *My heart is prepared O God, my hart is prepared.* He saieth twise prepared, that hee might signifie that his heart was prepared for the consolations of a contemplatiue life, and also for the troubles of an actiue, for the sweetenesse of the diuine loue, and for labours for the loue of his neighbour, for the Crosse, and for the kingdome, to supp with the Lord at his table, and to descende with him to the battaile.

This is that the wiseman admonisheth vs of, when he saith: *Let not thine hande be stretched*

out to receiue, and close fisted to giue. For we must not onely bee prepared to receiue diuine graces but also to be sacrificed for him, if need require.

Happy is that soule, whose hart is so disposed, and who remayning in that perfect subiection enioyeth perfect liberty, as a perfect handmayde of God, being in deed a Lady ouer all thinges: for she subiecteth all thinges vnder her, neither can any thing disturb her peace. All men cannot aspire to this degree of perfection: for Saint *Gregorie* saith, that there are but a few, which come to that dexterity, which *Aoth* had, of whome the Scripture sayth: that hee vsed both hands as his right hand: who is a figure of perfect men, who are no lesse dexterous and expert in the workes and labours of the actiue life, then in the sweetnes Iud. 3.

ſweetnes and delicacies of the contemplatiue, which certainely is graunted but to very few.

It alſo happeneth that there are certaine religious perſons found, which alwaies in a manner liue in the continuall dryneſſe of heart, and that not through their owne fault, but becauſe it ſo pleaſeth the Lord, who wil not alwaies bring his elect by the ſame way, nor ſaue them after one manner: but after many and ſundry waies: that ſo his Wiſedome, and prouidence might more appeare through thoſe ſundrye meanes, which he vſeth in promoting and procuring the ſaluation of his elect.

Therefore hee doth not worke alwayes after the ſame manner, as they that doe all thinges after one example and type: but after many and ſun-

dry

dry wayes, as hee that is free, & can doe whatsoeuer it pleaseth his diuine Maiestie.

So that as hee himselfe is an infinite vertue: so hath hee dyuers wayes to worke our saluation. I knowe, sayth a certaine Doctor, that this Doctrine wil be very welcome vnto certaine luke warme and idle persons: for they are wont to take this to veyle and cloake theyr negligence, saying: that they feele and taste no deuotion not through their own negligence, but by the diuine dispensation, when notwithstanding the cause of this their want is, that they are negligent and slouthfull in theyr Prayers, and that they wythdrawe themselues from all good exercyses: neyther will they knocke at hys gate, who neuer dispyseth theyre

prayers

prayers, that pray feruently: but giueth them that they desire, or at least that which is conuenient & wholesome for them.

God denyeth comfort vnto his, that they be more perfect.

Besides the reasons remembred, there is another, and that not the least, to wit, because God wold lift vp his elect to the highest degree of perfection. For we must not be ignorant, that spirituall consolations are the foode of infants, and the sweet milke, with which God nourisheth his, and calleth them from the pleasures of the world, that they being inamoured with the sweetnesse of these delights, may dispise al other allurements, & being wholy possessed with the pleasantnes of the diuine loue, may cast away all the loue of this world. For otherwise men (so great is their weakenes) could neuer bee brought to renounce one loue, except the

found another more sweet, more pleasant, and more excellent: by which they being allured, might of their own accord forsake their former.

For this cause we see that many times the comfortes of young beginners are greater and more sensible, then theyrs, who haue been longer exercised: for God seeth that they are most necessary for young beginners, & therefore according to the equality of their disease, hee prouideth a remedy for them.

But after that they bee somewhat growen, and haue encreased through the nourishment of this food, God willeth, that they leaue of to bee children, that they abstaine from milke, and that they be fed with more solide meate. *When I was a child*, sayth the Apostle, *I spake as a childe, I thought* 1. Cor. 13.

as

as a childe: but when I became
man, I put away childish thinges. S
we see among birdes, and brut
beastes, howe when they hau
brought foorth their young, both
the dammes together doe bring
foode to the nest, and doe feed
them without any trouble or la
bour of theirs: but when the
are growen fledge, and haue fea
thers and winges, the damme
prouoke them to flye abroad t
seeke theyr owne liuing; & tha
they now leaue that vnperfect
and idle life, and begin a bet
ter.

After the same manner ou
good God dealeth with his spi
ritual children, who as hee is th
author both of nature & grace;
in both of them he worketh afte
one and the selfe same manne
But for this change, the deuotio
and loue of good men towarde

Go

God muſte not bee diminiſhed: but rather increaſed, and changed for the better: for albeit that loue is more ſweet, yet this is ſtronger: that more feruent, this more peaceable: that greater in the fleſhe, this greater in the ſpirit; that a man may ſay with the Apoſtle: *Although we haue knowne Christ after the fleſh, yet now henceforth know we him no more.* 2. Cor. 5.

When a man commeth to this eſtate, now he fainteth no more in tribulations, albeit the conſolations themſelues do faile: yea hee doth diligently watch, and is verye carefull ouer himſelfe; whether the conſolations be ſent, or no.

To this degree of perfection all the louers of God ought to aſpire: which if at length they attain vnto, let them render to the

Lord

Lord moſte harty thankes, who hath deliuered them out of the ſwadling bands of infantes, and hath brought them to an eſtate more ſafe and ſecure. *The childe grew*, ſaith the Scripture, *and was weaned: and Abraham made a great feaſt that ſame day, that Iſaac was weaned.* We are diligently to note in this place, that the Patriarke did not make a feaſte that day the child was born, when the whole family did reioyce for the birth of *Iſaac*, but that day when he was weaned, when he cried for his mothers dugge. How much more excellent a banket will that eternall Father make, when he ſee his children weaned from all pleaſures, not onely carnall and worldly, but alſo ſpirituall? *There ſhall be great ioy in heauen*, ſayth the Lord, *in the preſence of the Angels of God, for one ſinner that conuerteth*

Gen. 21.

Luk. 15.

uerteth: albeit the vine be but yet in the bud, and be easily nipped of a small frost. But when it hath escaped that danger, and beginneth to bring foorth clusters of grapes, then the Angels do sing Psalmes of degrees: for then the soule is ioyned by a directe order to the first degree of perfection, euen to the last.

The first degree is to worke, and to perseuere in well doing, vntill comfort be found: and the last is, to doe the same, whether consolations bee enioyed or not enioyed. For the soule that loueth God truely, can do nothing more acceptable vnto him, then patiently to suffer, if God at any time take away that sweetnes & pleasantnes of his taste. It is manifest, that *Dauid* had a great care of this, when hee protested by his Diuine consolation, saying;

Lord,

Psal. 131. *Lord, if I haue beene high minded, or exercised my selfe in great matters, that are to high for me, the le my soule be euen as a weaned child* Which is, as if he should say, i Ibe not humble, let thy scourge come vpon me, that I may be lef and forsaken of thee, none other wise then a child that is weane and put from his mothers breasts

How great then shall the per fection of that soule bee, whic comming to the breasts of diuin consolations, findeth them ma ny times as it thinketh drye an barren, and yet patiently beare it, and neuertheleſſe continue in innocency?

Therefore it is no maruell, there bee ioy in Heauen in th preasence of Angelles, whe they see the righteous destitu of all comforte vpon the eart for they see *Isaac* taken out

is swadling cloathes, put from
is dugge, and by little and lit-
le to growe a perfecte man.
God is wont to bestowe vpon
nen, that are come to this
legree, part of his secrets, as vp-
n them, that are perfect: accor-
ing to that excellent testimony
f *Esay*;

Whome shall God teach know- Esay. 28.
dge? and whome shall hee make
vnderstand the thinges that hee
areth? them that are weaned
om the milke, and drawen from
e breastes: that is, them that for
e loue of God haue renoun-
d all pleasures, not onelye
mporall, but also spyritu-
l.

For these and such like cau-
God oftentymes wythdraw-
from his seruantes spiry-
ll consolations: by which
sons it appeareth that it

is

is often done without the fault
man, as the ſpouſe her ſelfe tes
fieth in the Canticles, in the
Cant. 5. wordes; *I opened to my welbelou*
but my welbeloued was gone,
paſt: I ſought him, but I could
finde him: I called him, but hee
Vpon the 5. Chap. of the Cant. *ſwered me not*. She opened to h
welbeloued, ſignifiyng (as Sa
Gregory ſayth) that ſhe did, wh
ſhe could doe, or what ſhe oug
to haue done, as far foorth as
in her, to receiue her bridegroo
opening her heart, (which beſo
was hard) for the loue of Chriſt,
making free entraunce for
Bridegroome knocking at
doore, all vaine pleaſures be
remoued out of the way. And
ſhe found him not, becauſe G
often ſo diſpoſeth it, for the gr
ter good of his elect, as wee h
ſayd before.

Math. 2. The ſtarre which led the W

men out of the East, did not al-
waies goe before them: but som-
times did hide it selfe, & a little
after was seene againe: yet both
was for their benefit. Whē it first
appeared, it inuited them to the
worship of the newe King; when
it appeared not, it made thē more
diligēt in searching out the place,
where this new King should bee
borne: and when it appeared a-
gaine, it doubled their ioy, & led
them the right way, vntill it stood
ouer the house, ~~in which~~ Christ
was.

But what doe I speake of the
it hid from the Wisemen, when
Christ ~~a child~~ of twelue yeeres
did withdrew himself from most
nocent *Mary*? what had she de-
ued that shee should loose her
nne? But the mother lost him
our comfort: sought him for
example, & found him for our

health and cure. She sought him with griefe and diligence: found him with ineffable ioy & gladnes, neyther was her loue diminished in eyther, yea it encreased, although after a different manner: for in his absence her desire encreased, and in his presence her ioy.

After this manner the true Sun of righteousnes doth often arise and come vnto vs: and somtime again he goeth out of our climat yet both is for our good, and fo the repayring and amendment o our life.

A Simily. Corne cast into the earth, mu haue a time as well to bee ke cold, and to be hardned, as to b softened & kept warme, yet ne ther of these hurteth it: for by t cold & hardnes it taketh deep rooting in the earth; & by the so nes & heate it encreaseth & spr

teth aboue the earth. If all the time the graine had beene kept warm, it would haue had no rooting downewards, so that a small winde would haue ouerthrowne it. So that both of these is necessary, one þ it may sprout aboue the earth, the other þ it may take deep rooting downwards. Both seasons are necessary for our soules, that they may encrease in charitye, and bee rooted in humility. As often as they waxe cold and drye, they knowe theyr pouerty, & are made more humble. But when they are visited of God, they taste of his ineffable sweetnesse, and are further kindled and inflamed by his loue.

Seeing therfore that it behooueth a man both to knowe God and himselfe (for the one knowledge without þ other is not sufficient)

cient) it is needfull that there be two seasons, assigned for these two knowledges: one in which man may know by experience his owne miserie: the other in which by the same experience hee may learne to know the diuine mercy, that by this knowledge hee may be more lifted vp to the loue of God, & by the other that he may more basely account of himselfe.

By this it is manyfest, how greeuously they erre, who relinquish their exercise, and vtterly cast it off, when as by and by they finde not diuine consolations, when they seeke for them, & when they desire them.

It is monstrous and shamefull that any one should wishe that God should bee pinned to his sleeue, and bound to him with a chayne, that so often as

liſt hee may pull him by the ſleeue : ſo that if hee bee not foorthwith preſent with him, hee will ſeeke for him no more.

Worthyly did that holy widdow *Iudith* blame them, who had ſet downe a time, when God ſhould help them, in which time, if he did not ſuccour them, they decreede to looke for his ayde no longer.

Who are you, ſaith ſhe, *that haue tempted God? this manner of dealing is not the way to procure mercy, but rather to prouoke anger, & kindle furie. Doe you appoint a time for the mercy of the Lord? and ſet downe a day, when he ſhould deliuer you?* Iudith. 8.

They are worthye of the ſame reprehention, who preſently would finde God, as ſoone as they ſeeke for him : and vnleſſe

foorthwith they finde him, by & by they dispaire, neyther vouchsafe they to seeke for him any further.

WHAT A MAN ought to doe, when as the current of the diuine consolations is stayed.

CHAP. XXXI.

WHen as thou seest thy selfe destitute of diuine consolations, thou must not intermit nor breake off thine accustomed exercise of prayer, albeit it seeme vnsauery vnto thee. Yea then thou must come before the presence of the Lord, as one guilty and culpable, to examine, and with great diligence to search thine

thine owne conſcience, and to make inquiſition, whether it bee thy fault that thou haſt loſt the cõforts of the holy Ghoſt. Which if thou findeſt to be ſo, caſt thy ſelfe humbly before his feet with that holy ſinner, & feare with the *Publican* to liſt vp thine eyes to heauen: caſt thy ſelfe vpon the bowels of his infinite loue, & beſeech him with great truſt & confidẽce, that he wold pardon thee, & ſhew thee the riches of his inæſtimable patience & mercy: as well in expecting, as in pardoning him, of whome ſo often hee hath been prouoked to anger. If thou wilt doe this, thou ſhalt extract and drawe fruite out of thy dryneſſe, yea out of thine offence; whereby taking occaſion to humble thy ſelfe, whylſt thou feeſt the greatneſſe of thy ſinnes; and further cauſe of

greater loue to God, whilst thou seest how many. and howe great sinnes he hath forgiuen thee. And also thou shalt be more wary and circumspect afterwardes, that thou sleep not, or be secure in the fight, when it goweth on: for this is the vsuall and common commoditity, which the righteous receiue by their fals.

We must do that in praier that we may.

And although in thine exercises thou feelest no sweetnes, yet thou must not abstaine from the: for it is not necessary, that it should alwaies be sweet, which is profitable: for oftentimes the contrary hapneth.

What shall become of the sick and weake, if they wholy abstain from meate, because they find no sauour in it? it is requisite that sometimes they eat without taste that by little and little together with their helth, they may recouer the

their taſte. This experience teacheth, that a man, as often as he continueth in prayer with ſome attentiuenes and diligence, doing that little he can, that at length he goeth away ioyfull & full of conſolation: ſeeing that little he did for his part, and vnderſtanding that he can doe much before the Lord, who doth all that he can, although it be but little.

That poore Widdowe caſt no more into the treaſurie but two mites, and yet by the ſentence of Chriſt ſhe is extolled aboue al the rich, who caſt in much more. For the Lord reſpecteth not the quantity of the gift offered, but eſpecially the ability and will of the giuer. He giueth much who deſireth to giue enough, who giueth that he hath, who keepeth nothing to himſelf, who omitteth nothing that lyeth in him. Luke. 21.

What great matter is it to pray, when many consolations are present? euery worldly man can doe this.

It is a hard thing when the deuotion is small, then to powre foorth longer prayers, to haue greater humility, patience, & perseuerance in good workes. The cheefest commendation of a Pilot of a ship is not in that he knoweth well to guide his vessel, when the sea is calme: but when a tempest approacheth, then to know how to giue saile, & how to take it in, how to guide the sterne, how to man his ship, howe to conquer fortune by diligence, and by arte to ouercome the fury of the wind, this is praise worthy indeed.

A Simily.

When consolations are absent we must watch the more diligently.

Secondly, it is necessary that at that time, there bee great feare and diligence in thee, the

at other times: for then we must stand vpon our watch, and vpon our court of guarde: our words, workes, thoughts, and whatsoeuer is ours is then to be examined and searched into. For because spirituall ioy doth then fayle vs, which in this our Nauigation is the chiefest oare, it is to be supplyed with diligence and attention; although this also be grace, and that not the least. When thou seest thy selfe in this estate, thou must looke (as Saint *Bernarde* sayth) whether the sentinelles, which did keepe thee, doe sleep: or whether the wall is fallen downe, which did defend thee, for then all thy hope is to be placed in thy weapons.

For then the wall will not defende thee, but thy weapons, and thy skill in fighting.

O how great is the glory of that ſoule, which defendeth her ſelfe without a ſhield, & fighteth without weapons, is ſtrong without fortitude, and fighting onely receiueth ſtrength without help.

2. Sam. 23. Among all the valiantes and worthies of *Dauid*, *Benaiah* is eſpecially prayſed, who ſlew a Lion in the time of ſnow. It is great glory to kill a Lion; but much greater to kil him in winter time, when the handes are benummed with colde, ſo that they can ſcarcely brandiſh a ſwoorde. Wherefore when the ſoule is altogether colde and frozen, neyther feeleth any heate of charitye in her: yet if ſhee at that time fight valiantly with the roaring Lyon, and ouercome him, is ſhe not worthy to be numbred with the valiants of *Dauid*, that is, with the worthies of Ieſus Chriſt?

here is no greater praiſe in this orlde, then to imitate the ver-es of our Sauiour: but among is vertues it is reckoned a chiefe ne, that he bare thoſe things, hich he ſuffered, hauing not the aſt comfort in the inferiour part his ſoule. He therefore that ſo ffereth, and ſo fighteth, ſhal by much be a more perfecter imi-tour of Chriſt, as he is further ff from all conſolation.

This is to drinke of the pure cup obedience, which is not mi-ed with any other liquor, which ight mitigate the bitterneſſe of , but onely with the ſtrength of ertue.

This is that true touchſtone, by hich is tried who is golde, and ho is lead: who is Gods true iend, and who is falſe.

Tell me, whether ſhee be the A Simily. ore faithfull wife, and worthier

to

to be esteemed of her husban
which doth that she ought and
meete, hauing her husbande
waies before her eies, who almo
euery houre bestoweth gifts a
benefits vpon her: or she, that
farre off from her husband, wh
among many letters, scarce rece
ueth one from him, and yet ne
uertheless continueth vnto hi
firme in her loue, and steedfast
her fidelity? Then much mo
glorious shal that soule be, whic
by manye daies being seperate
from her bridegroome, yet sti
preserueth her innocency, sayin
Iob. 13. with *Iob*, *Loe, though he slay m*
yet will I trust in him.

A Simily. That is not good ground, whic
bringeth foorth no fruit, nor nou
risheth the seede, except it be
continually watered: but that i
good ground, and deserueth co
mendation, which during bot

eheate of the Sunne, and the
olde of winter, yet preſerueth
at, which was committed vnto
, and doth cheriſh and nouriſh
. That friend is highly to be e-
eemed, who in the time of trou-
le doth not depart from his fi-
elity: but they, that follow Chriſt
long as they maye eate of his
read, and afterwards ſlip away:
ey I ſay are not to be called his
true friendes, but louers of
themſelues, & of their
owne commo-
dity.

A-

AGAINST THEM that contemne and deride diuine consolations.

CHAP. XXXII.

ALL that, which hither hath beene spoken, is nece sary to heale their griefe, wh dispaire, and faint in heart, whe a sensible deuotion (as they ca it) is denyed vnto them, and a sp rituall consolation. But becau our wickednesse and peruersen is so great, that oftentimes o medicine it maketh a poyso whilest that it applyeth that to other, which was purposed f this disease; we are to admoni in this place, that that which h therto hath beene spoken, ha

ot beene ſaide, that therby men
ould become more colde and
egligent: but onely, that cou-
ge and ſtrength may be giuen
thoſe, who are fainthearted &
ſtruſtfull. For there be ſome,
ho out of this doctrine take an
caſion to contemne, and baſely
count of diuine conſolations,
d exerciſes, by which they are
ained, ſaying, that the ſancti-
and perfection of a chriſtian
e, doth not conſiſt in ſpirituall
nſolations, but in vertue. A
an doeth hate nothing more,
en to bee condemned by his
wne ſentence: & becauſe proud
en, who neuer taſted, what god
ſhould be condemned by that
hich they are, if it be true, that
y ſanctity be placed in diuine
nſolations: therefore they haue
nd a meane to extenuate and
ntemne them, leaſt they ſhould

Leaſt men ſhould cõdemne thẽſelues, they contemne diuine conſolations.

haue

haue that in themſelues, whic
might confound themſelues, ſe
ing themſelues naked and ſo f
off from all theſe conſolation
Miſerable are ye, becauſe ye ta
not, how ſweete the Lord is, b
much more wretched are ye
who that yee may excuſe yo
negligence, doe ſowe the poyſo
of a new errour, darkening th
light of trueth, that your own
malitiouſneſſe may not be ſeen
and ſo you hide the key of wiſ
dome and knowledge, neyth
entering your ſelues into he
uen, nor ſuffering others to e
ter, for yee ſhut the way again
them with two errours, which
haue learned in the ſchoole
your owne negligence.

Tell me, with what colour
yee flouriſh ouer this your d
ctrine, that ye make ſo ſmall a
count of ſpirituall conſolation

member that this doctrine is
or deliuered to the negligent &
outhfull (as yee bee) but to
ose, that be faint-hearted and
eake, who presentlye are dis-
uraged, if they finde not that
lpe. If an arrogant and a pre-
mptuous man should feele in
mselfe that comfort & strength
hich by the vertue of Gods
ord is giuen vnto the fearefull,
d to them that are of a small
th, to what other thing should
rofit him, but that thereby he
y be made the worser? If a
other should laye in a corner
her house ratesbane or some
her poyson to kill mise and
s, and it should be founde of
children, and eaten; would
that bee to the destruction
druine of her house, which she
posed should haue beene a
efit? After the same manner

A Simily.

these

theſe wicked men doe peruert a
good and wholeſome doctrine
abuſing them for themſelues
which are deliuered for others
alwaies very ſtudiouſly endeuo
ring to defend the looſeneſſe an
diſſolutenes of their life.

Diuine cō-
ſolations
for what
they are
profitable.

Ye ſay that ſanctity conſiſte
not in ſpirituall conſolation
Surely it is true, that ſanctity co
ſiſteth not in them, but yet th
bring a great helpe vnto ſanctit
perfection is not placed in the
but yet they are principall inſtr
ments for the attaintment of pe
fection.

Ye ſay that theſe conſolatio
are rather a part of the reward
then of the deſert. And this is
ſo true: but this reward bei
ſeene, and taſted by experien
doth kindle, and ſtirre vppe
heart to labours, and that
the deſire to attaine ſo gre

go

ood. For euen as a ſtone is mo- A Simily.
ed more ſwiftly, when it appro-
heth nearer his cēter (as the Phi-
oſophers ſay) becauſe it now be-
inneth to taſt and feele the ver-
ue and conueniency of his natu-
ll place: ſo alſo mans hart crea-
d of God, is more ſtrongly mo-
ed, when it nowe beginneth to
cle and taſt ſomewhat of his
reator.

Ye ſay that the perfection of a
hriſtian life is not placed in ma-
y conſolations, but in bearing
tiently, when they are denyed.
either can I deny this: but to-
ther with this patience great
igence muſt be ioined: that the
ace loſt may be recouered, that
al times we may bee ready for
diuine worſhip and miniſtery.
vnleſſe there had beene great
ckes and motiues, which ſtirre
a man with great alacrity e to
runne

runne the way of the Lorde, t
Prophet *Dauid* had not saide;
Psal. 119. *haue runne the way of thy comm*
dements, because thou hast enl
ged mine heart: which is done
ioy and spirituall gladnesse: a
this ioye is one of the especi
fruites of the holy Ghost, wh
by our heart is enlarged, and st
red vp to all good. For as natur
pleasure is the principall moti
and cause of all the actions of n
ture: so spirituall pleasure is t
cause of all the actions of gra
Therefore it is saide of the P
et; *Euery ones pleasure draw*
him on.

Therefore that I may conclu
and shut vppe this matter, I sa
that it behoueth vs so to wa
betweene these two extream
that when the grace of the di
consolations is absent, we
not discourage our selues,

ſtruſt God: neither that we be
ogether ſecure and careleſſe,
hen we haue loſt it, but that we
e and ſuffer all things, and doe
hat lyeth in vs, that we may
couer it againe.

OF THE SECONDE *temptation, that is, of the warre of importunate and outragious thoughts.*

CHAP. XXXIII.

Nlike manner the troubles and
arre of importunate and vn-
ly thoughtes is a grieuous
ptation, and not much diffe-
from the former, which
ſſle in themſelues in the time
raier, and do cauſe a man now
and

and then to forsake his exercise and this is that, which the deuil seeketh for in this his temptation.

Why this punishment is inflicted vpon men I know not, vnles perhaps, because they are men for this weakenesse of our nature is bred and borne with the estate which we now liue in. For man nature through sinne is so disordered, that the inferiour powers and faculties of our soule doe not perfectly obey the superiour part where the will and the reason are.

Hence it is that the sensuall appetite doth oftentimes vexe and trouble the superiour part with many passions and desires, neither haue we power to curbe and conquer these first motions. Our imagination also, which is another faculty of our soule, doth

Our imagination oftentimes slippeth out of doores we being against it,

ſometimes ſteale away, and priuily ſlippe out of the houſe without leaue or licenſe, wee perceauing it, and yet not able to hinder it. This is ſo naturall and familiar, that albeit men be growen to ſome perfection yet they cannot be altogether free from this paſſion. All the plagues of Egipt were eyther taken away, or mitigated by the prayer of *Moſes*; yet we do not read that the gnats and flies were taken away: that thereby might be inſinuated, that although men grow to ſome perfection of life, that they rid themſelues of foule & enormous ſins, yet theſe gnats & flies, which are more importunate, then hurtfull, are not altogether taken away.

Sometimes alſo theſe vnſeaſonable & vnconuenient thoughts doe happen vnto vs through our owne actuall fault and will, and

then alſo are we worthyly puni-
ſhed, for there is neuer fitter
time nor place for puniſhment,
then where there is a fault and an
offence.

We muſt here note, that as in
other conditions and natural pro-
prieties, one is more vehemen
then another: for there is no leſſ
difference of mindes, then of co-
tenances (in which nature ſhew-
eth great variety and art) ſo alſ
this importunity and outragiou
nes of thoughts is naturally mo
troubleſome to one, then to an
ther: yet he that is more tro
bled and vexed, and weaker
make reſiſtance muſt not diſpa
but contrarily plucke vp his ſp
rits: for by how much men
the poorer, ſo much more
tle and right haue they, th
rich men, to craue ayde and
leeue at places of hoſpitality

ſuccour: ſo hee that is more afflicted and troubled, hath iuſter cauſe to deſire ayde and help at the bounty of the Diuine mercy.

For the Apoſtle ſaith, that the holy Ghoſt, who very wel knoweth how little wee can doe, doth helpe our infirmity, and that ſo much the more, by how much our neceſſity craueth it, as a good houſhoulder doth, who giueth to his ſicke ſeruant more dayntye meates, then hee doth to the reſt, not becauſe hee is worthy then the reſt, but becauſe he is weaker, and in greater need. Rom. 8.

A Simily.

For theſe cauſes we conclude, that a man ought not too much afflict himſelfe with griefe, whē he is ſet vpon by theſe vagabond and diſordred thoughtes, but take by all meanes by calling

vpon God to expell them, which if he doth, they shall not so much offend God, as moue him vnto mercy and compassion, whilst he seeth how fouly our nature is corrupted by sinne, that scarcely we can lift vp our hearts to heauen, but presently vncleane thoughts do depresse it, and draw it downwards. For which cause we must thinke, that as a father, who hath a lunatike and a frantike son, doth lament and grieue, when he heareth his son to talke wisely with him, and presently seeth him fall out of his wittes, and run madde: so also that our heauenly father doeth grieue and lament (if so it could be) when he seeth the corruption of our nature to bee so great, that in that very time, we are talking wisely with him, forthwith wee run here and there, and rage and wander through a thou-

A Simily.

ſand cogitations. He therefore that will go to prayer, ought before all thinges to caſt away all wandering thoughtes, and vaine cares, and alone without a companion aſcende with *Moſes* into the mountaine, that he maye talke with God; *and the doore of his chamber beeing ſhutte* (as our Sauiour ſayeth) *hee muſt praye to his father in ſecret.* But if for all this, the gnats and flies, that we haue ſpoken of, come to annoy thee: doe as in times paſt *Abraham* did, who when he offered a ſacrifice vnto God, and the foules deſcended vpon the ſacrifice, he driue them away, that he might keepe his ſacrifice cleane. If thou ſhalt do the ſame, be aſſured, that thou ſhalt exceedingly pleaſe god by this fight, and that God will bountifully ſhew the riches of his goodnes vnto thee. Math 6. Gen. 15.

And the Deuill, who came merry to this combate, shall returne, from whence he came sorrowfull and confounded: and he that would haue destroied thee, shall giue thee an occasion of greater glory.

Wherefore if thy minde bee chast and pure, if thou commest not to God, to satisfie thine owne will, but for loue of him, neither respectest the house of thy beloued, but the beloued himselfe, there is no cause, why thou shouldest be sad and sorrowful; for he will giue thee what thou desirest, and that which best pleaseth him although it be not altogether so delectable. We must here note that this combate and strife with these cogitations ought not to be done with too much labor, & too much reluctation of spirit, as some vnwisely do, who thinke that the

can cure this inconuenience with great and vehement endeuours and ſtriuings: and they doe ſo plunge and turmoyle themſelues in this combate, that at the length they weary and hurt both heart and head.

Whence it commeth, that they cannot long continue in prayer: and when they haue once forſaken it, they naturally abhorre it, and are afrayde to returne vnto it, as to a thing full of griefe & labour.

This is a verye great errour: for it is not a buſineſſe of force and vyolence, but rather of humility and grace: Therefore it is the beſt remedy for a man in this caſe, that he cõfidently turn himſelf vnto the Lord, & humbly ſay; Lord reſpect who I am? what doſt thou reſpect of this dung, but a filthy & ſtinking ſmel? what doſt

thou look for of this earth, cursed of thy mouth, and excommunicated of thee, but thornes and briers? For this is the fruite, which it is wont to bring foorth, vnlesse thou O Lord otherwise commandest. After that he hath thus spoken let him returne to his former exercise, and let him expect with patience the visitation of the lord, who is not wont to be slow.

But that this may be vnderstood the better, wee must obserue in this place, that our heart is like a morish & fenny lake, which doth send foorth many grosse vapours by which it doeth so darken the ayre, that scarce any thing can be seene cleerely in it: but when the Sun ariseth, by little and little those vapours are dissolued, and vanish away, and the heauen becommeth faire and cleere. Our heart is of the same nature, and

must

must haue the same remedy to dissipate and dissseuer the cloudes and mists of cogitations, proceeding from it.

Therefore it is very profitable counsell, that we doe not forthwith discourage our selues, when these grosse fogges and mistes do appeare, but that we be patient and long suffering: for by little & little the heate of Deuotion will arise in our soule, which when it is entred in, it will dissolue the fogges and mistes of cogitations, and will make the heauen of our heart cleare and faire. Which being done, tranquillity will ensue, and quietnes and rest from al former labour. They that dispatch their busines after this manner, do not feele in it any plague or punishment, but rather peace and great cõsolation: neither do they refuse to returne vnto prayer a-

gaine, as the former doe, but ſcarcely one praier being ended, they forthwith thinke of another: and at the firſt occaſion they returne vnto it, as to a thing of great pleſure, other buſines being either left alone, or ſpeedily diſpatched; for it is written, *They that eat me, ſhall haue the more hunger, and they that drinke me, ſhal thirſt the more.* Eccl. 24. This then is the reaſon, why ſome flie the labors of praier, as a thing troubleſome and tedious: and others perſeuere in it, as in a thing delightfull and pleaſant: which they very well know, who haue learned that by experience, which in this place we haue taught.

OF THE THIRD TEMPtation, to Wit, of the cogitations of blasphemy, and infidelitie.

CHAP. XXXIIII.

THere are also other cogitations more daungerous, and more importunate then the former: which especially are wont to set vpon those, who first enter into this way: and they be the cogitations of infidelity, and blasphemy. For carnal men, whose cogitations & desires are wholy carnal, albeit they be conuerted vnto the Lord, yet by & by they cannot forget the figures and similitudes of those things, which they haue seene in the world. For as *Rachell* when she went out of her coũtry tooke

tooke away with her the idols of her fathers house: so these albeit they goe out of the world, do yet carry with them the images & figures of the world: and when they giue themselues to the contemplation of spirituall things, foorthwith carnall and worldly matters doe represent themselues vnto them.

There be some that are so scandalizde by this temptation, and do receaue so great hurt by it, that they suppose thēselues to be cast awayes, and that they are vtterly reprobated of God, seeing themselues to bee impugned and assaulted with so horrible and fearfull temptations, and now and then to bee ouercome by them: and this is without doubt a very great errour. For by how much a man is further off from consenting vnto this temptati-

ot taking delight in it, by ſo much
s he further off from the fault: for
ll the danger of this temptation
s placed in the delight and con-
enting to it.

Therefore it is not a ſigne of
eprobation, but theſe temptati-
ons are naturall cauſes purſuing
hat eſtate, in which man liueth,
nd laying hold of the diſpoſition
nd habit of mans heart. We ſee
y dayly experience, that if any
oyſome or ſtinking thing hath
ong layen in a houſe or ſhop,
hat the ſtinke remayneth, albeit
he thing that made it be caſt out
fdoores. Neither is it maruell, if
man ſmell of that, hee alwaies
teth, or if he ſpeake that *idiome*
nd dialect of ſpeech which hee
ath alwaies vſed: yea we are to
hinke, that as the habit to thinke
waies euill things, doth ſo binde
man, that he cannot thinke of

good

good thinges: so on the contrary part the vse and custome of good thinges doth so change a man, that he thinketh not on euil things. In like māner at ỹ very beginning many thoughts of faith are wont to impugne and fight agaynst a man, especiallye against the vnderstanding of curious men, not yet mortified: to whom it hapneth, as to a plain and simple country man, who comming into the pallace of a King, where are great store of fayre roomes, and rich furniture, he cannot sufficiently wonder at them, hauing neuer seene the like before, and enquireth what is this? and what is that? So a man that bends himself to know al things, and to measure euery thing by the rule of his reason and not by the square of faith; and that accustometh not himself to exceed the

We are not too narrowly to pry e into those things, which are too high for vs.

A Simily.

lymits

ymits and capacity of nature; when he is brought on a ſodaine o view the pallace of King *Salo-mon*, the greatnes of his miſteries, nd the wonders of his royall ouſe, he findeth ſo many nouels o farre exceeding the capacity of is reaſon, that he doth not ceaſe o wonder & to demaund of him-elfe; What is this? and what is hat? what need was it for God o make man, & ſo to ſuffer him? & ſuch like thinges.

These bee the conſiderations, eſe bee the baſe and ignoble ueſtions of this rude and ruſtick ountrey man, accuſtomed to s ſheepe coates, and now en-euouring to meaſure the great onders and deep miſteryes of e Diuine Wiſedome, by the eaſure of thoſe things hee was ed vnto.

Therefore it is neceſſary, that man

man being mindefull of his ba
and abiect condition, doe alwa
thinke, that it is very great pr
ſumption, to go about to meaſu
God by himſelfe, and to compar
diuine things with humane. Fo
the magnitude of the diuin
things is ſo great and ſo wonde
full, that not onely it exceede
all that which man can doe, b
al that he can vnderſtand, or co
prehend in his minde. Furthe
more, as there is an infinite d
ſtance betweene to be Diuine,
to be created: ſo is there an i
finite diſtance betweene the op
rations of them both: for as th
eſſence is, ſo is the manner of o
peration.

Salomon was a very wiſe ma
yet he confeſſeth that man ca
not giue a ſound reaſon of an
thing made of God, although
be but ſmall: how then ſhall h
yet

eld a reason of the woorkes of
ace, that cannot render a reason
f the workes of nature, when as
ese are much more excellent
en those?

As thou knowest not, saith hee, *which is the way of the spirit, nor howe the bones doe growe in the wombe of her that is with childe,* (*Hierome* addeth) *nor how of one ese element the body of man is ested into diuers shapes & ioynts, d howe of the same seede one part cometh flesh, an other bones, an- her veynes, and another sinewes: thou knowest not the woorke of dthat worketh all.* Eccles. 11.

Therefore man considering is, he ought with all humilitye speake vnto himselfe these rdes of the Wiseman; *If wee hardly discerne the thinges that vpon the earth, and with great our finde out the thinges which* Wised. 9.

are

are before vs, who then can ſeek
out the thinges that are in heauen
Who can know the counſell of God
or who can vnderſtand what God
will doe?

But what maruell is it that
man cannot ſearch out, nor find
out the works of the diuine arte
when as oftentimes he cannot com-
prehende the works of other men
who are of the ſame nature with
him? If one, ſaith *Chriſoſtome*
ſhould ſhew to another a veſſell
of excellent fine glaſſe, who had
neuer ſeene glaſſe before, & ſhould
ſay vnto him; This beautifull &
cleere veſſell was made of a cer-
taine kinde of ſtraw, and of ſand
& that which is more, onely by
the blaſt of man: the other would
neyther vnderſtand him nor be-
leeue him, how it could poſſibly
be. If then man cānot vnderſtand
the arte & cunning of other men

hythen presumeth he to find out
e arte & cunning of that Lord,
ho as he is called Wonderfull,
alſo all his works are wonder-
ll?

But what doe I ſpeake of the
orkes of other men? Tell mee
ow Bees doe build their honny
mbes, and temper their honny?
owe a ſpider doth weaue her
ebbe? or how a ſilke worme
th ſpinne her ſilke?

Wherefore if thou vnder-
ndeſt not the woorkes of
ormes, nor canſt imytate,
hat they doe, why dooeſt
ou in vayne toſſe and tur-
oyle thy ſelfe, to ſearche
t and comprehende in thine
derſtandinge the Dyuyne
orkes.

Therefore we haue heere need
great diſcretion, that man con-
ering on the one part, how

baſe

base his nature is, and on the o-
ther of what excellencie the Di-
uine nature is, he may follow the
counsell of *Ecclesiasticus*, saying:
Artcle. 3. *Seeke not out the thinges that are*
too hard for thee, neither searche the
things rashly which are too mighty
for thee. But what God hath com-
maunded thee, think upon that with
reuerence, and be not curious in ma-
ny of his workes: for it is not needfull
for thee, to see with thine eyes the
things that are secret. Be not curious
in superfluous things, for many
things are shewed vnto thee above
the capacity of men.

How the diuine works are to be looked into.

Therefore he that would en-
ter into that sanctuary of the di-
uine workes, he must enter with
great humility and reuerence, ha-
uing the eyes of a simple doue, &
not of a crafty serpent: hauing
the heart of a simple disciple, and
not of a rash iudge. Be thou a ten-
de

er infant: for to such God is
ont to teach his secrets. Do not
emaund in euery thing why God
us made this and that. For this
ord *Why* is the word of the ser-
ent, and the beginning of our
estruction.

Shut thine eyes of reason, and
pen thine eyes of faith: for faith
the instrument, by which alone
uine things are to be contem-
ated and searched into. For the
nsideration of humane works,
e eye of reason is profitable:
t in diuine matters it is rude
d vnprofitable, vnlesse it be ay-
d by heauenly grace.

Although all these things ge-
rally pertaine to all men, yet
ore especially they belong vnto
ung beginners, who as young
ollers & children must before
things beleeue; afterwardes
owing more expert and ripe,
then

then they may more safely d
A Simily. mine & iudge. For as a child
long as hee learneth his first
ments, ought to beleeue, that
master teacheth him, & not a
the reason why this letter is ca
A, & that B. But afterwards w
hee hath learned to know his l
ters, to spell, & to ioyne toget
his sillables he may demaund
reason of euery one of thē. So
that beginneth to consider of,
learne this mistery, first hee m
beleeue that which is propou
ed vnto him, thē he may by li
& little proceed to the contē
tion of the cohærence & conue
ency of euery thing. They that
otherwise, shal neuer come to
derstanding, according to tha
Esay. 7. the Prophet: *If yee beleeue no*
surely ye shall not be
established.

THE FOVRTH temptation, that is, of too much feare.

CHAP. XXXV.

Eare also is wont to trouble many, but especially wo-, that they dare not goe from pany to prayer, especially e night. There is not a reme- nore effectuall and forcible uercome this affection, then a d courage and perseuerance ine exercise: for this kinde of ptation is not conquered by g, but by fighting: yea by fly- eare is encreased, but by figh- it is diminished, & expelled. wee doe not driue feare from rous horses by keeping them e stable, but by leadyng them

Feare is encreased by flying.

A Simily.

them by force of bit and ſpur
thoſe places, which they feare:
alſo a feareſull & timerous mi
is to be forced, that at the leng
it may put of this vaine feare.

But I demaund of them, w
ſo feare; What doe you feare, a
why doe you feare? if ye ſhall ſ
that ye feare thoſe thinges, t
are of another life: it is certay
that nothing can hurt thee, wi
out the conſent and licenſe of
Lord of all thinges. But if he
puniſh ye, hee can doe it e
where, & at al times: if he wil
puniſh ye, neither the oportu
of the place, nor the mallice
your aduerſaries can hurt you
without him none hath pow
harme you.

The power of the deuil is curtailed & limitted.

If yee ſhall ſay that yee a
fraide, becauſe ye feare the d
his power is no leſſe curtalled
& force of others: for his ſtre
ſtretch

ſtretcheth no further, then it ſeemeth good to the Diuine prouidẽce. The Lion that killed the diſobedient Prophet returning frõ Bethel, did neither teare his dead carkaſſe, nor hurt his Aſſe. When they came that ſhould haue buried him, they found the carkaſſe caſt in the way, and the Aſſe, and the Lyon ſtanding by the deade body: the Lyon did not eate of the carkaſſe, nor hurt the Aſſe. In this figure is ſhadowed, how the power of that roaring Lyon is reſtrayned, and how it is bound within lymits, and how that hee can extend his power no further, then God giueth him leaue. 3. Reg. 13.

And what ſhall I ſpeake of the watch & ward of Angels, who are alwaies begirting & encompaſſing vs for our ſafety? How can I feare being fortified & fenſed with ſuch guardantes, & ſo many watch- The watch and ward of Angels.

4.Reg.6. watchmen. The seruant of *Eliseus* feared, seeing the house of his master begirt of enemies. And the Lord opened his eyes, and he sawe, and behold the mountaine was full of horses, and of fiery Chariots for the safegard and defence of *Eliseus*. Albeit thou be not a Prophet, it is sufficient that thou liuest in the feare of God, that thou mayst be partaker of his safegard and custody, according to that of the Prophet, *The Angell of the Lord pitcheth round about them, that feare him, and deliuereth them.*

Psal.34.

The deuils do very well know the strength of this guard, & therefore one of thē talking with God

Iob.1. said: *Doth Iob feare god for naught? Hast thou not made an hedge about him and about his house, and about all that he hath on euery side? the worke of his hands thou hast blessed, and his substance is increased in the land. But put forth thy hand a little, and touch all that he hath, and see if he will not blesse thee to thy face.* Loe

Look how the elder brethren doe carry their younger brethren: when they are but little ones, in their armes, and howe they doe keep them with great care and prouidence: after the same manner those happy spirits, which are our elder brethren, doe keep & tend vs, who are as their younger brethren, and little ones, and doe carry vs in their armes, as *Dauid* saith: *He hath giuen his Angels charge ouer thee to keep thee in all thy wayes: They shall beare thee in their hands, that thou hurt not thy foote against a stone.* But it is but a small thing to haue Angels beare vs in theyr handes, seeing that the Lord himselfe, our Creator doth it, as the Prophet testifieth, saying: *I led Ephraim so, as one should beare them in his armes, but they knew not that I healed them.*

A Simily.

The Angels doe carry vs in their armes.

Psal. 91.

Osee. 11.

This is the same which he speaketh by his Prophet *Zacharie: He that toucheth you, toucheth the apple of mine eye*. And in the same Prophet he saith, that he will bee vnto vs a wall of fire compassing vs in on euery side. What then doest thou feare ô man, being fortified with such a wall? dost thou thinke it meet that thou shouldst rather credit thy dreames & fantasies, then beleeue the diuine works & promisses?

Zach. 2.

Prayer ought to make thy minde more secure, then any other exercise: for where Prayer is, there (according to the iudgment of the best diuines) are the Angels especially present, that they may help vs in our prayer, that they may transport our praiers into the presence of the Lord, that they may defende vs from our enemy, and from all others,

which

which might disturbe that holy silence, according to that which the Bridegroome saith in the Canticles; *I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken my loue, vntill she please.* In which wordes silence is not onely imposed vpon the diels, but also vpon all other creatures of the world, that they disturbe not the spouse of Chryst, and her sweet sleepe of contemplation: and also the authoritye of the holy Angels is inserted, who are vnderstood by the roes and hindes, as well for their swiftnes, as for their quicknes of vnderstanding, as Saint *Bernarde* writh. Cant. 2.

These and such like things are to bee meditated vpon of those that be fearefull, not onely when feare doth set vpon them; but also

when they are without feare, for seeing that that affectiō proceedeth from errour, & falſe ſurmiſe; if ſo the knowledge of truth hath taken vp the hauen before, errour & lyes ſhall finde no footing in it.

THE FIRST TEMPtation is to much ſleepe.

CHAP. XXXVI.

Diuers cauſes of ſleep.

SLeepe alſo is wont to be troubleſome to many in the time of praier. Somtimes it proceedeth of neceſſity, ſometimes of infirmity, ſometimes of ſlouthfulneſſe, and ſometimes it is ſent of the deuill, to whome nothing is more acceptable, then that this good may be hindred.

Wh

When it ariſeth of neceſſity, that is not to be denied to the body, which is his: leaſt in like manner it hinder that, which is ours. For great is the force of nature, and it will not be defrauded of things belonging vnto it. when it is bred of infirmity, let not a man trouble or vexe himſelfe, for it is not his fault; neither let him be altogether ouercome of it, but let him for his part doe what hee may, nowe vſing ſome induſtry, nowe and then ſome violence; that his prayer may not altogether ſlacke, without which nothing in this life can be poſſeſſed ſafely.

But when it proceedeth of idleneſs, or is ſent of the deuil, thē another remedy is to be vſed: to wit, faſting, or ſome other auſterity of life, which doth prick & ſtir vp the fleſh, y ſo ſleep may be ſhakē off.

But especially fasting doth help for sleepe, and meate are almost alwaies ioyned together, & do go together: so that after too much meat followeth too much sleep, and after moderate diet, moderate sleep: so much as is withdrawen from meate, so much in a manner is taken from sleep. It is written of Saint *Basill*, that oftentimes hee passed ouer whole nights without sleep; for he was very temperate in his dyet. And this was the cause why the Saints could watch so much, and so long, for they were great fasters.

To be breefe it is a very great remedy for this euill, as also for all others, to craue ayde and help of him, who is alwaies ready to giue it vnto them that aske it. For this prouidence is denyed to no creature, whether it bee in the sea, or vpon the earth, much lesse

shal

ſhall it bee denied to man being created after his image & likenes. Therefore let vs bee humble and faithfull, & let vs perſeuere in craiuing mercy, which if we doe, hee will faithfully giue vs, that we deſire: according to that; *A carnall man crediteth the law of God, & the law is faithful vnto him.* For the promiſſes of God do not deceiue him, to whome faith & hope are not wanting. This is that which I thought good to ſpeake of, too much ſleep, which is to be auoided not onely for the loue of prayer, but alſo for the time, which is vnprofitably ſpent in it. For if one idle word be a ſinne, and ſuch a ſinne, that an account is to be rendred of it at the day of iudgment: how is it credible, that an account of time ſhal not be exacted, which any one ſpendeth ſo vnprofitably in ſleeping? in which

time many exercises acceptable to God might haue been performed. And also according to the rule of Phisitions, sixe or seuen howers are sufficient to satisfie corporall necessity.

Wherefore then O Christian, dost thou consume whole winter nights in thy bed (euery one of which are as yeeres,) snorting, sleeping, & vnprofitably passing ouer the time? turning & tossing thy self frō one place to an other no otherwise thē a doore is turned vpō the hindges, now vpō this side & now vpon that; whē in ꝑ meane season in thy mind thou mightest walk throughout heauē, view the Angels, & meditate vpon the glory of God? But this is worser, that nowsuch an euil custome is growen in the world, that no man supposeth it a sinne, nor feeleth in his conscience so great losse of time

wherein by sleeping hee looseth
o many good thinges, which by
watching he might gaine vnto
imselfe.

OF DISPAIR, AND *presumption, which are the sixt and seuenth temptations.*

CHAP. XXXVII.

THe former of these temptations is *Dispaire*, which tel-
th thee that it is vnpossible, that
ou shouldest grow to such per-
ctiō, & ascend to such an height:
herefore by discouraging thee,
constraineth thee to leaue off
ine enterprize. The other temp-
tion is presumption, which is
ontrary vnto *Dispaire*, and it
erswadeth thee, that thou hast

alrea-

already finiſhed thy courſe, and that thou art come to an end, whē as ſcarcely thou art well entred. By both of them thou art defrauded of thy wiſhed end. Therfore it is requiſite that thou be armed on the right hand with hope, and on the left with feare: that that as a pricke may ſtirre thee vp to run thy courſe, & this as a bridle may temperate and moderate thy pace.

If thou wilt ouercome deſperation: which ariſeth eyther of the infirmity of thine owne ſtrength, or of the difficulty of the worke, conſider that this taske is bequeathed vnto thee not of thine owne induſtry, but of the Diuine bounty, and therefore more confidently truſt that thou ſhalt ſo much the more be ſtrengthned to walk in it, by how much thine own ſtrēgth doth faile the

Whe

Wherfore this impediment ſhal
e of great vſe vnto thee: for it is
eceſſarye that altogether thou
iſtruſt in thy ſelfe, if thou hopeſt
o reach vnto this perfection.
herefore if this wretch *Diſpaire*
oth whiſper in thine eare, that
ou art vnſufficient, and there-
ore that oughteſt not to enter in-
o the tract of this path, make an-
were that through thine owne
nſufficiency thou art much more
t to receiue the diuine helpe and
ſiſtance, to which there is no-
ing vnpoſſible or difficult. If
ou haſt after this manner long
ontinued in praier, and ſeeſt thy
lfe not any thing to haue profi-
d, and therfore now beginneſt
o diſcourage thy ſelfe, thinke
ith thy ſelfe, that God doth of-
ntimes withhold his grace, that
may be better knowne to be his
ft, and that he may be more
boun-

bountifull in giuing. For an argument of which, consider how out of women a long time barren he brought forth most excellent and famous men, as *Isaac*, *Samson*, *Samuel*, *Iohn Baptist*, and many others. By which example comfort thy selfe, for oftentimes the labour of many yeares is discouered in one day.

If thine owne frailtie, the Diuels force, the iniquitie and malignitie of the present time, and whatsoeuer els may driue thee backwards, do terrifie thee; consider that there are many moe which are on thy side, both in number and valour. So we read of *Eliseus*, who when he saw himselfe compassed about with the host of his enemy, he feared not as his seruant *Gehazi* did, for he saw a stronger army to come for his defence. And surely if thou

dſt ſee all the Angels, and God
mſelfe waiting at the ende of
y race, to giue thee a crowne:
ou wouldeſt not eſteeme nor
eye it, if all hell ſhould riſe vp
ainſt thee, yea thou wouldeſt
ioyce, to be more furiouſly aſ-
ulted, that thou mighteſt ſhew
y ſelfe more hardie and vali-
nt, after the example of *Paule*,
ho prouoking againſt him-
lfe euery creature, and ſtan-
ing at defiance with them,
yd: *Who ſhall ſeperate me from* Rom. 8.
e loue of Chriſt? as if he ſhould
y, I know no force nor vio-
nce either vppon the earth,
r in heauen, that can draw me
om him.

It is of no leſſe danger to be
erſwaded, that thou art alrea-
ie come to the ende, then it
s to diſpaire of it. Therefore
yther alſo I will bryng vnto
thee

thee a remedy. Firſt thou may
out of this poyſon extract an a
tidote, and make this argumen
that then thou art the further
from the end, when thou think
eſt, that thou haſt already attay
ed vnto it.

For they that are almoſt at th
end of their race, doe more ſwif
ly haſten to it, lightly weyin
what they haue attained in re
ſpect of that which remaine
So *Paul* forgot thoſe things th
were behinde: and by how muc
he ſtretched out himſelfe towar
thoſe things that were before,
ſo much hee was kindled with
more feruent deſire: as a ſtone
moued the more ſwiftly, the ne
rer it approacheth his center. Fu
thermore if thou thinkeſt th
that obiect to which thou haſt
be infinite, alwaies thou w
deeme thy ſelfe to be poore, n

y, and in want, albeit thou be ad-
rned and inriched with manie
ifts and graces. But if thou ſup-
oſe that thou doeſt poſſeſſe thy
lfe wholy, know that thy mind
id neuer taſt of any thing, but of
at which is finit.

I could bring many other do-
mentes and inſtructions to caſt
owne our arrogant preſumptiõ:
t now I haſting to an end, this
e precept I leaue vnto thee,
at if thou wilt ſee, how far thou
t off frõ true prayer, view thoſe
en, that haue bene famous and
cellent contemplators, in com-
riſon of whome thou ſhalt ſee
y ſelfe to be ſo far vnder them,
a Pigmy is vnder a vaſt & huge
yant.

That I may let paſſe the exam-
e of Chriſt, becauſe it dazeleth
reies by reaſon of the exceding
ghtnes. Veiwe but this one ex-
ample

ample of the Apoſtle S. *Paule*, and conſider of it well, and thou ſhalt eaſily vnderſtand how far thou commeſt ſhort of his perfection. Saint *Paule* was caryed vp to ſuch an height, that he himſelfe knew not, whether he was in his body, or without his bodie. Surely as he had aſcended aboue all creatures, ſo alſo he had aſpired beyond himſelfe, and was wholy ſwallowed vp in God.

Anthony, when as many times he had paſſed the whole night in diuine contemplation, he complayned when the day came, and ſayd: O Sun, thou returneſt too ſoone vnto vs, and I am made heauy by thy glimpſe, becauſe thou hindereſt me from the moſt ſweet contẽplatiõ of the true Son.

Hierome ſeemed in his ſoule to be caryed out of the world, and to enioy the company of Angels

gels; and comming to himselfe gaine, he sayd, that it could not e expressed with humane toong which he had seene.

Gregory, when he was aduanced to that high place of Bishop, he did none otherwise lamēt, being taken from the sweete quiet of contemplation, and caried into the turbulent stormes of the world, then if a mariner should be taken out of a quiet and calme hauen, and violently be thrust into a raging and cruell tempest.

Bernard oftentimes was so inward with himselfe, that he marked not where he was: wherefore when on a day he had ridden ouer a riuer, he neuer remembred that he had seene it.

If the Scripture say of the Queene of Saba, that there was no more spirit in her, and that she was greatly astonied, when she 3. Reg. 10.

saw

ſaw the workes of *Salomon:* what ſhall be done to that ſoule, whoſe eyes the holy Ghoſt openeth, by that diuine light, to ſee, not the greatnes of *Salomons* workes, who was an earthly man, but the greatnes of the works of God, in which ſo many wonders are to be ſeene? I ſay, of workes, as well of nature as of grace and glory?

By this thou eaſily perceiueſt how thou erreſt, in perſwading thy ſelf to haue attained that, thou haſt not, ſeeing that thou haſt ſo long a way to goe, & that thou art ſo far off from the degree of the perfection. And ſo by the one thou ſhalt be made more humble, ſeeing how thou erreſt: & by the other more diligent, ſeeing what thou wanteſt if thou deſireſt to be perfectly vnited to him, who is a ſea of an infinite magnitude.

THE

HE EIGHT TEMP-
ation is, a too greedy desire to be wise & learned.

CHAP. XXXVIII.

Fter all these temptations an
other followeth, which is so
uch greater then the former, as
ath a greater colour & showe
ertue, by which many men are
ceiued, especially ye they, that
h an earnest zeale & desire do
ke for the common good. Of
se we will now speak.

This desire, which doth holde
ny so earnestly to their studies,
this loue of science & know-
ge, vnder pretence to help o-
rs, is too much & superfluous.
ll it a loue too much, & desire
rfluous; for when it is mode-
, and according to reason,
not a temptation, but a law-

dable

dable vertue, & a very profitab
exercise, which is commended
all kinde of men, but especially
yong men, who do exercise the
youth in that study, for by it th
eschue many vices, and lear
that, whereby they may w
councell both themselues and
thers: but vnlesse it be modera
ly vsed, it much hurteth deuo
on. Neither is it a matter
greatly to be marueiled at, tha
thing so laudable, should becom
so hurtful, vnlesse it be moder
ly vsed: for this is not so newa
vnheard of, but any one may
that the excesse of all things,
beit they be profitable and nec
sary, is hurtfull. What is more
cessary then meate, drinke, m
derate exercise, & corporall m
dicines? All these are good
necessarie; but vnlesse they
moderately taken, they are h

All immoderate things are hurtfull.

l, and bring dammage. We say
e same of too much study and
eedines of science and know-
ge, which certainely is an vn-
stepdame vnto prayer: for
s studie taketh vp all the time,
d wholy possesseth a man. For
a certaine Philosopher sayth)
ne is wise; for it manifesteth
hings, and maketh men wise.
ike maner the study of prayer
contemplation taketh vp all
time, and wholy possesseth a
n, and requireth that he be
from all other busines, that
may more conueniently at-
d vpon God. Therefore great
ne emulation betweene these
studies, whether ought to
the chiefest part: neither is
emulation lesser, then that
in times past betweene *Leah*
Rachel, whether of them had
e right to their husband.

Great is the emulation betweene the studie of science & prayer.

Further-

Furthermore ſtudye (beſid
that it eyther requireth the whol
time or the greater part of it,
reaſon of very many things
which are eyther to be ſearch
into, or to be meditated vpon: b
ſides alſo the labour, which is
be ſpent in it) it is alſo an exerci
which (although it be very ſpec
latiue and theoricke) is wont
dry vp the remorſefull tender
of the heart, and the iuyce of D
uotion.

For together with buſine
merely corporall, the ſpirit m
alſo conueniently attend vp
God: but when as the ſpirit
ſtoweth all his vertue & pow
vpon the intellectuall part,
will altogether remaineth idle,
in a manner dead, that ſcarc
not a ſparke of Deuotion is fou
in a man.

For theſe cauſes therefore

ſaid before, that ſtudie doth very much hurt Deuotion: both be-cauſe it conſumeth very much ime, and alſo, becauſe it dryeth p the ſpirit, both which do hin-er this exerciſe.

There are certaine men, who re moſt ſtrongly ſet vpon by this mptation, and that for ſingular onſiderations, which the Diuell ath in this temptation to annoy an. For the deſire of know-dge (as *Ariſtotle* ſayth) in all en is very naturall; ſo that the iuell had not a ſweeter baite to ſnare our firſt parents, then the ire of knowledge: for he ſaid, t they ſhould be as gods, kno- Gen. 3. ng good and euill. And per-ps becauſe with this baite he n fiſhed ſo fortunately, he pro-eth to himſelfe now a good ught by the ſweetnes of the e baite: hoping that it will

come to passe, that we being chil-
dren very like to our parents, will
be taken with the same bait they
were, and be deceiued, as they
were, albeit we haue learned by a
manifest example, & by the very
experiẽce of the thing it self, how
bitter the end of that way was.

The noblenes of the exercise, &
the sweetnes which is in it, do
ioyne thẽselues vnto this natural
desire. For it is apparent that there
is not any exercises of mã (to wit
of a reasonable creature) found
more worthy or noble, then those
which make his better part more
perfect, that is, his reason, which
daily becommeth more perfect
by the continuall vse of learning.
This sweetnes is so great, and so
perdurant, that a certain Philo-
pher was not afraid to say; Wi-
out the study of learning, I kn-
not whether any thing may
so

found pleasant & sweet in this life. This appetite also increaseth by a desire that our own excellēcy may be aduanced, which affection is most powerfull. For it is not to be doubted, but that one of the especiall meanes, by which we are lifted vp to honor is wisedome. And because this loue is bred within the innermost bowels of man, he together endeuoureth, ꝙ he may compas that meane, by which honor is attained, that is, ꝙ he may attain vnto learning & wisedom. To these the pretence of piety, & zele of the cōmon good is added, which is promoted by this study: that this good is worthily to be desired of all mē; but especially of those ꝙ are more perfect, who are wont to desire ꝙ aboue all things. Therefore it happeneth many times, ꝙ vnder the shadow & colour of this common good, a mā doth too much

The study of knowledge worthy the excellencie of man.

cherish his owne desire and inclination; saying and perswading himselfe, that he doth that purely for Gods sake, which he doth for his owne naturall inclination, or for some base commoditie. For many are the ends (as S. *Bernard* saith) why a mã desireth to know. For there be some that would know for this end only, that they might know, and it is fooliſh curiosity: there be some that would know, that they might be known, and it is fooliſh vanity: and there be some that would know, that they might sell their knowledge for money, or for honours, & it filthy lucre. There be also some that desire to know, that they may edify, and it is charity. And there be some that would know that they may be edified, and it wisedome. All these ends may moue the desire, and in choice

Bernard in his 36. ser. vpon the Cant. Diuers ends of knowledge

these a man is often deceiued, when he considereth not which ought especially to moue: and this error is very dangerous.

But that we may returne vnto our purpose, if there be so many things, which do allure our heart into this exercise, who shall be so mortified, or who shall be found so cōstant, that can make resistāce against so many importunate solicitations? If on the one side doe allure thee a naturall desire of knowledge, and a naturall delight of study, the noblenes also of the exercise, & ambition or desire of honor, which is got by this study: and on the other side thine owne commoditie, and the profit of the church & common wealth do set their face on it, and do so ouerlad it, that it seemeth right & resist, who shal be found so stroñg discreet, that being boūd with so

ſo manifold a chaine, doth not
ſuffer himſelfe eaſily to be led a-
way? Therfore I ſaid that this is a
great temptatiõ, for it hath many
hooks & crooks, by which it lay-
eth hold on the harts of men, and
draweth them after it. O how oft
when a man is at prayer vpon his
knees, do theſe images & pictures
preſent thẽſelues before him, ſol-
liciting him, that ſpedily he make
an end of his prayer, and that he
make haſt to the labor of his daily
ſtudy: that he reade ouer his bee
lecture, that he make an end of the
booke in his hands; and that he
doth not let ỹ day paſſe witho
ſome increaſe of learning, alb
out of this ſtudy either none,
very ſmall profit may be hope
Sometimes ſuch is the violence
this appetit, ỹ the miſerable ſo
many times giueth heauẽ for ea
and changeth gold for droſſe,
leaueth the opẽ gates of ỹ abo

dant grace of God, to finde out a barren vain of humane wisedom. O that they knew (who do thus) what great things they be, ỹ God cã teach, & that in a short time, & how little it is that the wit of man by his own labour can attaine vnto, & how long a time he is about it. But be it that it is much, which man by his own trauell can gaine vnto himself, yet nothing at all, or very litle cã it profit him without ỹ diuine wisdome. *Though a man* Sap. 9.
with the Wiseman, be neuer so perfect (that is in learning) *among the children of men, yet if thy Wisedome O Lord be not with him, he shall be nothing regarded.* That of *Augustine* is not much vnlike to this; *Vnhappy is that mã, who knoweth all things, but knoweth not thee, ô Lord: happy is he ỹ knoweth thee, though he know nothing els: but he ỹ knoweth thee & al thing els,* Augustine in the fift booke of his Confessions.

ỹ note to be laid up in ỹ: heart

he is not the happier for them, but is only happy for thee. Who knoweth not, that one sentẽce taught by the Almighty, is more excellent, and of greater consequence then all bookes, then all the wisedome of this world, and whatsoeuer Philosophers haue taught? The knowledge of the world, saith *Augustine*, doth swell and puff vp: but the wisedome of God puffeth not vp, but breedeth loue: it doth not make a man proud & arrogant, but humble and lowly. If in that houre, whẽ God actually teacheth me, I shal turne my back vpõ him, and if I shal forsake him he yet hauing words in his mouth & seeke for earthly maisters, shall I not offer great iniury vnto this heauenly teacher? doe I not despise his doctrine? do I not prefer humane wisedome before diuine? O how hardly shall the

holy Ghoſt come vnto him, who maketh ſo little account of him. But if there were but a few, who do erre in this, my cõplaint ſhould be leſſe. But what ſhal I ſay when in a maner the whole world lieth buried in this errour? One reporteth of the ſtreight of Megallan, that of three ſhips ſcarcely one periſheth in it: but in this ſea, of a hundred ſhips ſcarcely one is ſaued. O how many auditours & diſciples hath the world at this day, and how few hath Chriſt? And that which is lamentable to be hearde, they that ſhould be brought vp in Chriſtianity, and in Chriſtes ſchoole, and they that lately are become conuerts, and haue receiued inauguration into the faith, that time they ſhould ſpend vpon this holy exerciſe, whereby the old man with all his luſts and deſires might be ſhaken

He repreſhendeth them, who beſtow that time vpon humane ſtudies which they ſhould beſtow vpon diuine.

off, and the new man put on, a
though this world was a labour
but of few dayes, and of a shor
time, whē they haue scarcely ope
ned their eyes, and new begun to
make an acknowledgmēt of God,
presently they bestow themselues
vpon the reading of heathen Phi-
losophers, and vpon humane stu-
dies, in which they spend many
yeares, where they do not hear
the name of Christ once mentio
ned. Which studies, albeit they b
after a certaine maner necessar
by reason of ỹ change of times,
importunity of hereticks; yet the
are to be esteemed as punishmē
of our life: seeing that they stea
away so great a part of our tim
& do banish vs for so many yea
from the most sweet embraces
Christ. Especially if we cōsider
all the writings, & al the learni
of the Heathen, as *Nazianz*

fai

faith, are as the scourges & plages of Egypt, which are entred into the Church by reason of our sins. But now, because the miserable estate of our life hath brought vs into this streight, we must looke out a conuenient time to bestow ypō this study: that is, we must labour aboue all things, that our works be first well grounded, and that the building of vertue haue a sure & firme foundatiō, especially in nouices and yong beginners, ỹ without losse and dammage they may be able to beare the weight of this study. But it is lamentable, that those, who are yong and tender & only feede on ỹ milk of Christ, should be called frō his breasts to the huskes of heathen Philosophers, where nothing is found but subtilties and sophistications. Or tell mee I pray thee, if wee well consider of it, what other thing

Heathen studies the plagues of Egypt.

other thing is this, thē that which *Pharao* did in times past, that he might destroy the people of God, when he commaunded that the male children should as soone as they were borne be cast into the waters of Egypt, and drowned: and what other thing do we heare in these our times, then that he that is borne againe and renued in Christ, before he begin to increase, and receiue the regenerate strength of a new man, that he is headlong cast into the waters, that he may be choaked and lose that earnest of the spirit he hath receiued?

Eccles. 3. *To all things there is an appointed time*, sayth the Wiseman, *a time to embrace, and a time to be far from embracing*. Certainly there is the time to embrace God, and by this embrace to lay such steadfast hold on his loue, that much

wat

water ſhal not be able to quench it. Afterwards the time wil come, to bee farre off from imbracing, that we may promote the profit of our neighbor.

What other thing would God ſignifie, when he commaundeth that the man that hath taken a new wife ſhould not goe a warre, neyther that he ſhould bee charged with any publike buſines? what meaneth he, when hee forbiddeth that no worke ſhould be done with the firſt borne bullocke, nor that the firſt born ſheep ſhould bee sheared; vnleſſe this kinde of firſt borne, of which we now ſpeake, which ought to bee free from all bonde and burthen, that hee may beſtowe all his ſtrength, and whatſoeuer he hath vpon his owne proper benefit? They goe againſt all theſe commaundements, who purloyne away

Deut. 24.

Deut. 15.

way the time from the ſtudye of true wiſedome, and beſtow it vpon humane..

REMEDIES Against this temptation.

CHAP. XXXIX.

THe firſt remedy againſt this temptation is diligently to conſider, how farre vertue exceedeth wiſedome, and how much diuine wiſedome ſurpaſſeth humane knowledge; that heereby man may ſee, how agreeable it is to reaſon, that he ſhould beſtow more labor & time vpon the one thē vpō the other. Wilt thou that I ſpeak in one word? Heare what the Wiſeman ſaith; *Oh, how great is hee that findeth wiſedome? there is none aboue him that feareth*

Eccleſia. 25.

be Lord: The feare of the Lord
affeth all things in cleerenes. Heare
lso that of *Auguſtine*: Mankind
s wont greatly to eſteeme the
nowledge of terreſtiall and ce-
eſtiall things, but hee is much
nore better, that preferreth the
nowldge of himſelfe before this
cience: & that minde is worthier
f greater prayſe, which knoweth
er own infirmity, thē that which
ot reſpecting it, ſearcheth to
nowe the courſe of the ſtarres,
hee that alreadye knoweth
em, not knowing what way
take for the attainement of his
fety and ſaluation.

In the proeme of his 4. Booke of the Trinity

Let the wiſedome of the world
ue al the excellency it deſireth:
tit cannot eſcape this one mi-
y, that all the profit, which is
ped by it be not ouer throwne
th the life.

What

What is more miſerable then to ſeeke a thing with ſo great coſt and labour, which ſo ſoon periſheth? This is the cauſe, why a certaine Philoſopher wept, as *Hierome* ſaith: for now when he was at deathes doore, hee was aghaſt and vtterly abaſhed, and vnwillingly ended his life at that very ſame time, at which before he began to apply his minde vnto wiſedome and knowledge. For if there be any loſſe or dammage to be deplored and lamented in this world, certainely it is the death of a Wiſe man: for then a veſſell is caſt into the earth full of all kinde of admirable ſecrets. Which ſeeing it is ſo, it ſhall be a point of great wiſedome, to follow the counſell of our Sauiour ſaying; *Lay not vp treaſures for your ſelues vpon the earth, where the* Matth. 6. *moth and canker corrupt, & where theeues*

eeues dig through and steale. But y vp treasures for your selues in auen, where neither the moth nor nker corrupteth, and where eeues neither dig through, nor eale.

These things being so, it shall e much more profitable, to at- nd vpon the workes of charity, en vpon the speculation of the derstanding: for the fruite of e endureth for euer, but the o- er is ended with the life.

Furthermore remember that the day of iudgement, as a cer- ne holy man saith, thou shalt t be asked what thou hast read: t what thou hast done: & not w eloquently thou hast spoken, t how wel thou hast liued. This he consideration, which being ll examined, is sufficient to nuince their foolishnes, who too much sweate at the study

of

of humane ſcience. For tell me
pray thee, what in the world
more certaine vnto vs, and whi
doth neuer faile vs, then to l
well, and circumſpectly to wal
with God? what is more accep
ble vnto him then charity? This
that which onely pleaſeth him,
for which all other thinges d
pleaſe him. According to this r
we ſhal be examined, and iudge
and according to the meaſure
this we ſhall be rewarded. T
is ſo true, that if any man, I w
not ſay had deuoured all
ſciences of the world; but h
conuerted to the faith all the
tions of the world; if God f
finde more loue and charity
an abiect olde woman, (
hath performed none of t
great matters) then in him,
not to be doubted, but that
will preſerre her before him

An vnlearned mā with charity is better before God, then a learned man without charity.

ther portion ſhall be greater
heauen then his.

According to this rule no man
n doubt, but that that life
ll bee better, and that exerciſe
re acceptable vnto God, which
th moſte vertue and efficacie,
attaine to this loue of chari-

nd ſeeing that it is without
ntrouerſie, that the exerciſes
a contemplatiue life are more
nducent to the atchyuement
his vertue, then any other,
olloweth by a very good con-
uent, that they are more
ellent and more aſſured then
other.

O howe many men are there
nd in theſe daies, who ne-
learned, what a ſillogiſme
s, neyther euer conuerted
ſoule; who yet notwith-
nding are more precious in the

ſight

fight of God, then many preach-
ers of the word, and many which
seeme more wise?

Wherefore, my brother, if thou
wouldst be sure of thy saluation,
walk in this assured and safe way.
I doe not say this, that altogether
thou shouldest forsake thy study,
but that thou shouldst vse it mo-
derately: which in one word
Saint *Augustine* admonisheth.
Let vs not be, saith he, prompt &
quick in disputations, & slow and
dull in prayers.

Auguſt. in his book of the good of perſeue-rance.

Moreouer all law and all natu-
ral reason teacheth, that we ought
so to order our studies and endea-
uours in learning (as also all other
things) that we do not too much
ouer burde̅ and binde our selues
and that for this wee doe not let
passe better thinges. For *Chry-
stome* saith, that it is a great dam-
nation of man, to beautifie and
polish

oliſh the tongue, & to leaue the
ſe without order and culture: for
little skilleth howe the tongue
e adorned, but it is of very great
onſequence that the life be well
dered.

Therefore what greater mad-
s can be thought on, then to be-
ow ſo much labour vpon a thing
no worth; and altogether to
glect a matter of ſo great mo-
ent.

This is that Saint *Bernarde* ſo
iouſly admoniſheth, wryting
to Pope *Eugenius*; Let thy con-
leration, ſaith he, begin of thy
ſe; leaſt neglecting thy ſelfe
ou ſtretch it further in vaine.
hat ſhall it profit thee, if thou
yneſt the whole world, & loſeſt
y ſelfe? Albeit thou be wiſe,
thou wanteſt wiſedom, if thou
not wiſe vnto thy ſelfe? But
w wiſe vnto thy ſelfe? truely as

Bernarde in his 2. Book of conſideration.

I thinke, altogether. Although thou canſt diſcerne all miſteries and knoweſt the breadth of the earth, the height of heauen, & the deapth of the ſea, yet if thou knoweſt not thy ſelfe, thou art like vnto one that buildeth without a foundation, making a ruine and not a building. Whatſoeuer thou buildeſt without thy ſelfe ſhall be like a heape of duſt endangered with euery winde.

Therefore he is no wiſe man that is not wiſe vnto himſelfe. The wiſe man will be wiſe vnto himſelfe, and will firſt drinke of the fountaine of his owne Wel. Therefore let thy conſideration begin in thy ſelf, & not onely begin of thy ſelfe, but let it ende in thy ſelfe. Whitherſoeuer it trauelled forth call it againe vnto thy ſelfe with the fruite of ſaluation. Be the firſt vnto thy ſelfe, & the laſt vnto

fe. Take example of the father
all things, who both ſendeth
orth, and retaineth his word.
y word is thy conſideration.
hich if it goe forth, let it not go
m thee. Let it ſo goe out, that
may not altogether goe out.
t it go ſo from thee, that it may
t forſake thee. Thinke of no-
ng againſt thine owne ſalua-
n.

This word *Againſt* I haue
t vſed well, I ought to haue
d *Beſides*. Whatſoeuer doth
er it ſelfe vnto conſideration,
ich doth not by ſome meane
other pertaine vnto ſaluation,
uſe and renounce it.

This alſo ought to moue them
t be ſtudious, that ſo they giue
ſelues to promote the profit of
ir neighbor, that they doe not
t nor hinder their own ſaluati-
& y they diligently take heed,

that

that whilſt they deſire to profit o-thers, they deceiue not thẽſelues, albeit the profit of our neighbour, ought to bee leſſe in this reſpecte: for the law of charitye doth not commaund vs to benefit others with our apparant hurt and ma-nifeſt dammage. But what and if I ſhall prooue, that not onelye the profit of our neighbour is not diminiſhed, but wonderfully en-creaſed, and that it is the onely & beſt way to helpe our neygh-bour, by firſt helping of our ſelues.

A good life is the beſt inſtruction of our neighbour.

Beleeue me, my brother, if in-deed thou ſtudieſt to profit thy neyghbour, there is none other way more conuenient to doe it, then a good life, and the exercis-of prayer & meditation, by which this good life is gained vnto v-Which doctrine I could approu-by many reaſons, but by reaſon o-the

the ſmalnes of this volume, it ſhal be ſufficient heere to haue ſet downe a few of them.

The firſt is, that it is manyfeſt to all men, that the true and proper inſtrument, by which wee may help our neighbour, is true wiſedome. But to obtaine this, what is more profitable then the feare of God? then an approoued life? then the dayly vſe and experience of vertues? or the prayer and the continuall meditation of the diuine law? What is ſo frequent and common in the holy Scripture, as that; *The feare of the Lord is the beginning of wiſedome.* and: *The fulnes of Wiſedome is the feare of the Lord.* 1

Yea without this meane it is vnpoſſible to obtaine this vertue: which Saint *Auguſtine* plainely teſtifieth in theſe words: We finde many moſte negligent Auguſt. in a Sermon.

and careles of righteousnes, but most greedy and desirous of wisedome: the diuine Scripture doth teach these, that they cannot attaine that they desire, but by keeping and preseruing that they neglect. *O my Sonne*, saith the diuine writ, *if thou desirest Wisdome, preserue righteousnes, and the Lord will shew her vnto thee.* Wisedome is a grace of God, and a principall gift of the holy Ghost; therefore it is sooner and more easily got by teares, then by disputations: by prayers, then by alterations.

Augu. of the words of the Apostle

Rightly therefore saith *Augustine*; They that haue learned of the Lord Iesus Christ to be meeke, and humble in heart, doe profit more by meditating and praying, then by reading & hearing. But if wisdome be a principall instrument to help others, wh[o] shal[l]

ſhall not alſo the meanes, by which it is obtained, bee of the ſame kinde, of which wee haue now ſpoken?

The ſecond reaſon is: To conuert ſoules vnto God, is a worke maruellous excellent and ſupernaturall: for by this, theyr corrupt nature, that liue wickedly, is ſubdued: and their euill cuſtome, which is little weaker then nature, and that which is more, the power of the deuill, who poſſeſſeth, and moſt ſtrongly holdeth captiue their harts, are ouercom'd and conquered. That ſuch powers ſhuld be oppreſſed & ouerthrowen, it is neceſſary that greater power & ſtrēgth ſhould be preſent, which is not found vpō the earth, but in heauen: which is not ſo wel got by ſtudy, labor & ſpeculation, as by teares, ſighings, & the courſe of a good life. 2

Hence it is, that they that are conuerted vnto God, are no leſſe the ſonnes of teares, then of words: ſo that prayer hath no leſſer part in the conuerſion, then the fineſt oration of a moſt eloquent orator.

Wherefore, as the prayer of *Moſes* rather procured the victory againſt *Amalech*, then all the ſwordes, that were drawen: ſo alſo wee muſte ſuppoſe and beleeue, that in this victory the praiers, ſighes, and grones of a true preacher haue no leſſer part, then all the other voices and words, albeit they be ingenious, acute, and eloquent. Exod. 17.

3 The third reaſon is, becauſe (as experience witneſſeth) mē do offend more groſſely and foulely by the corruption of their owne affections and paſſions, then by the ignorance of the truth. There-

for

fore whosoeuer applyeth himself to bridle and restraine others, and to reforme their affections, hee must rather mooue their will, thē instruct their vnderstanding: and therefore all the masters of eloquence do teach, that there is not a more present remedye for this malady, then that first thou bee mooued vnto that, to which thou desirest to mooue another. This is that, which *Quintilian* saith; The sum & chiefe of this matter, saith he, as far as I can gather, cōsisteth in this, that if we would mooue others, that we be first mooued our selues. And a little after; The oration ought to be pronounced frō such a minde, which may mooue. For how can it bee, that another should grieue, that heareth, vnles I first greeue, that speak? how shal I incense another to anger, if I my selfe be not angry? how shal another

That thou maist moue another, it is necessary that thou be first moued thy self

ther weep, if he see mee speakin
with dry eyes? It cannot be. Fo
nothing setteth on fire, or ma
keth to burne but fire: nothin
maketh another thing moyst
but water: neyther can any ma
impart heate to another, if he
hath it not himselfe.

Therefore according to tha
of *Quintilian*, who doubteth but
that a Deuout man, who night &
day doth nothing els, but be-
wayle and meditate in the law
of the Lord, is better, and
fitter to teach, then any othe
although he be wise, who hath
neuer tryed, what it is to
shed one teare for the loue o
God?

4 Moreouer that eloquence, a
Cicero sayth, which breedeth no
admiration, is of no price. And
if such eloquence bee require
to handle humane matters, wha
clo

loquence thinkeſt thou will be equired to handle diuine mat-ers, to drawe men out of theyr nnes, and to repell the forces fenemies? which things as they e ſupernaturall, ſo they require ſpirit and eloquence ſuperna-urall. To obtaine this kinde of loquence, it is certaine, that no-hing is more profitable then the oly Ghoſt, and ſo tō ſpeake, hat the ſparkles of this Spyrit nay ſhine in the Sermons wee reach. For ſeeing that this ſpi-it doth exceed all the power of nature, there is nothing that doth more allure, ſuſpend and carry nto admiration the harts of men, hen one of his ſparckles: for by it he ſtrength & power of the holy Spirit is foorthwith knowen, & ſo men are humbled, ſaying with he Magitians of *Pharao*; *This is the finger of God.* Exod. 8.

To all theſe another help is ioyned much more wonderfull, that is, the example of his life that preacheth. For there is no greater argument, that that ſhould be beleeued which a man ſpeaketh then that he that ſpeaketh it doe it himſelfe; and that his life agree with his doctrine. Among all ſermons that is moſte profitable and effectuall, by which the auditour is moſt edified, and moſte profited by.

Wherefore ſeeing that the ſanctity of life is alſo ſupernaturall and Diuine, the righteous are as the tongues and manſions of the holy Ghoſt, and all men naturally doe reuerence them, & honor them with a worſhip more then humane, and doe beholde and heare them, not as men, but as Angels; not as inhabitants of the earth, but as Citizens of heauen,

uen, and doe admire their labors and workes, as remnants and remaynders of the holy Ghoſt. All theſe things being conſidered of, doe ſufficiently ſhew, how auaileable it is to the helping and inſtructing of others in the way of vertue, if the maſter and teacher himſelfe be godly and an embracer of vertue.

Therefore they that from their hearts doe ſeeke God, and not themſelues, ought not to reſpect honor, nor liberty, nor dignitie, nor maſterſhip, nor any authority, but onely the edifiyng of their hearers, that at the length they may come to that paſſe, that they may ſay that of the Apoſtle to Timothy; *Take heede vnto thy ſelfe, and vnto learning: continue therein: for in doing this thou ſhalt both ſaue thy ſelfe, and them that heare thee.* 1. Tim. 4.

The first care ought to b
ouer thy selfe, the second ouer t
study and doctrine, and so it
promissed, that thy wisedom
shall be auaileable to help other

A Simily. This is so true, that as trees, whic
make large encrease for them
selues before they beare, becom
much more fruitefull afterward
vnto their owners: so Preache
the more learned they are, a
more religious in themselues, t
more profitable they are vnto
thers: and according to the qu
lity of their fruites, such shall
be the profit of their
auditors.

HE NINTH TEMP-
tation is an vndiſcreete zeale, & a deſire too vehement, and earneſt to ſuccour and help o-
thers.

CHAP. XL.

THe indiſcreete deſire of certaine, by which they too feruently endeuour to help theyr ghbor, with hindrance of their ne ſaluation, doth not much fer from the precedent temption. This is one of the moſte ngerous temptations, which ppenneth to vs in this life. For other are manifeſt, and may be ne of all men, what they are. But this dooth offer it ſelfe with

with ſo faire an aſpect, and ſeemeth ſo honeſt, that one would think that none other thing could be wiſhed, neither that any fraude or colluſion was vnder it. And this temptation is ſo much the greater, by how much he is more vertuous, that is tempted: for by how much hee loueth vertue, by ſo much he ſtudieth for the profit of his neighbor, & for the common good.

For euen as nothing is more naturall vnto God, then to do wel vnto all his creatures: ſo he that participateth more of the ſpirit & goodnes of God, he is more ready to doe good vnto others: ſo that nothing doth beare more rule in the heartes of good men, then an vnpatient and continuall deſire to doe good to thoſe that be good, and to ſuccour and releeue them in all things.

For

For this cauſe that crafty and ancient ſeducer of man, in this matter hath alwayes bin troubleſome vnto the righteous: knowing that nothing is more fit to deceiue them, then that, to which of their owne accord they are inclined. And ſo we ſee that many are caſt headlong into moſt difficult and hard matters, and take ſuch burdens vpon them, which doe exceede their ſtrength and power, and that vnder pretence and colour of this help and ayde.

Therefore we ought not to take greater heed of any deſire, then of this, which doth creepe into our ſoules vnder colour and ſhow of this good, and of this vertue; for it may procure vnto vs great ſtrife and trouble. Holy *Ioſua*, ſeeing the Angell of God in the army, did not credit him before he had asked, Art thou ours? or our Ioſ. 3.

aduer-

aduersaries? So we ought not to giue credit to euery motion and thought, although it seemeth good: for we know that the angell of Sathan can transforme himselfe oftentimes into an Angell of light, which he doth more often and more vsually in this worke, then in another, because he commeth hither vnder colour of piety, and as though he would inuite vs vnto charity. Therefore not without good cause the Fathers in the wildernes sayde, that oftentimes the Diuell doth call a religious man from the exercise of prayer vnder pretence of those things that are good, whilest he perswadeth them that there is a iust and an important cause, why they should do this and that, when in very deede there is none.

Therefore it is not sufficient heere

heere to looke into, only the qua-
lity and condition of the worke,
but alſo to ſcanne thorowly all
circumſtances, which according
to the rule of wiſedome are to
be conſidered of. Amongſt o-
ther things, we muſt eſpecially
beware, that we do not ſo ende-
uour to profit our neighbour,
that wee diſprofit our ſelues, ac-
cording to that of Eccleſiaſti-
cus; *Helpe thy neighbour accor-* Eccleſ. 29.
*ding to thy power, and beware
that thou thy ſelfe fall not.* And
albeit the remedyes ſet downe
in the former Chapter againſt
this euill be ſufficient, yet I will
alſo adde vnto them the opinion
of Saint *Bernard*, who writeth of Bernard in his fyrſt booke of conſideration.
this matter vnto Pope *Eugenius*,
and amõgſt other things he ſaith:
Heare then what I reprehend, &
what I perſwade. If thou beſtow-
eſt all thy life and wiſedome vpon
action,

action, and nothing vpon consideration: in some thing I commend thee: but in this I do not praise thee. And I thinke that no man will praise thee, who hath learned that of Ecclesiasticus: *He*
Eccles. 38. *shall get wisedome, that hath vacant time, and is free from action.* Certainely neither is he meete for action, who doth not before meditate and consider vpon it. If thou wouldest be euery bodie vnto all, like him, that was made all for all: I commend thine humanity: if it be complete. But how is it complete, thy selfe being excluded? and thou also art a man. Therefore that thine humanity may be absolute & compleate, let it receiue thy selfe also into that bosome, into which it receiueth others. Otherwise what shall it profit thee according to the word of the Lord, if thou winnest

winneſt all men, and loſeſt thy ſelfe? wherefore when thou poſſeſſeſt all men, poſſeſſe alſo thy ſelfe. Why alone doeſt thou defraude thy ſelfe of thy gifts? whither doth thy ſpirit go, not returning againe? why doeſt thou not looke vnto thy ſelfe by courſe, as thou doeſt to others? Thou art a debter both to the wiſe and vnwiſe: and only doeſt thou deny thy ſelfe vnto thy ſelfe? The foole and the wiſeman, the ſeruant and the freeman, rich and poore, man and woman, old and yong, clergy and layty, the iuſt and vniuſt, all and euery one do together participate of thee: all doe drinke of the common fountaine of thy breaſt: and wilt thou ſtand apart thirſty? If he be accurſed that maketh his owne part the worſt: what ſhall he be that vtterly maketh himſelfe without part. Thy

waters

waters are deriued into current
through the ſtreetes: men an
cattell do drinke of them: thou
giueſt drinke alſo to the Camel
of *Abrahams* ſeruant: but a
mong the reſt drinke thou alſo
of the fountaine of thine owne
well. Let not a ſtranger, ſaith he,
drinke of it. What? art thou a
ſtranger? To whom art thou not
ſtrange, if thou beeſt ſtrange to
thyſelfe? To be briefe, he that is
rechleſſe and barren to himſelfe,
to whom is he good? Hetherto
be the words of *Bernard*, which
may ſuffice to conuince that we
ſay; and that by them we may
vnderſtād, that the great promo-
ters and procurers of other mens
ſafeties, ought not to be vnminde
full of their owne: but with grea
diligēce to regard their owne ſal
uation. And alſo what great wiſ
dome we haue neede of, to order

this

his busines aright, least we be de-
ceiued by an vndiscreet feruour
of charity, and by too great a de-
ire of spirituall gaine. In which
matter we are to imitate the wise
Virgins in the Gospell, who
when the foolish Virgins desi-
ed them to impart some of their
yle vnto them, sayde; *We feare* Math. 25.
*least there will not be inough for
vs and you: goe yee rather to them
that sell, and buy for your selues.*
Wherefore if thou hast a minde
o immitate the wisedome of
hese Virgins, so looke to o-
hers, that thou doest not neg-
ect thy selfe: but so bestow thy
ime, that thou mayst haue time
or thy selfe. If thou shalt de-
maund of me, how much time
s requisite for this studie? I
unswere so much, as is suffi-
ient to kindle the feruent af-
ection of deuotion, which is,

to

to walke in the ſpirit, according
Galat. 5. to the councell of *Paule:* But that
ye may know what it is to walke
in the ſpirit, and what profit doth
follow of it, I will ſay none other
thing, then that a man doth then
walke in the ſpirit, when he com-
meth more and more vnto God,
and doth walke rather towards
God, then towards himſelfe: ſo
that his heate is not now diſtur-
bed and miſled by the diſpoſition
and affections of nature, which
are of himſelfe, but is lifted vp o
thoſe things, which proceed
from that actuall deuotion, in
which he walketh: for this kinde
of diſpoſition, is not of fleſh o
bloud, but of the vertue of the
holy Ghoſt, and of the continual
affection of the loue and feare o
A Simily. God. Hence it is, that as the hear
is the beginning of all our works
ſo according to the qualitie and
affection

ffection of our workes proceeding of it: which thing alſo we ee in water flowing from a fountaine: If the fountaine be muddie and troubled, the water will lſo be muddie and troubled: but f the fountaine be cleare and right, the water will be ſo too. o we dayly ſee by experience, hat of a well ordered heart, ordered actions do proceede, and f a diſordered heart, diſordered ctions, according to that of our auiour: *A good man out of the* Luke.6. *ood treaſure of his heart bringeth rth good, and an euill man out of e euill treaſure of his heart bringeth forth euill.*

Seeing therefore that our heart the roote and the beginning of ll our good, all our labour ought o be beſtowed vpon it, that ſo ong we may continue in deepe nd profound prayer, til our heart be

be ſo affected, that it being g
thered vnto it ſelfe, it may alwa
abide in deuotion. To the attai
ment of which, euery prayer
not ſufficient; but it muſt be f
A Simily. rioufly continued: That as grou
well watered in the morning, b
the coolenes and ſweete tempe
doth all that day defend the her
planted in it from the heate
the Sun: ſo let the ſoule of ỹ righ
teous be watered in due ſeaſo
& by prayer be well moyſtene
in God, that it may alwayes ha
in it ſelfe the continuall coole
deuotion, by which it may be d
fended frō the loue of the wor
Therefore our deuotion ought
be like that riuer, which the ſcri
Gen. 2. ture ſpeaketh of, which went o
of the garden of Eden, and wat
red the earth: for out of our he
which is the place of Gods da
ties, ought to flow a riuer of d

uotio

otion ſo aboundant, that it may
e ſufficiẽt to water al our works.
This is that kinde of life, which
l the Saincts haue vſed: this is
e top and creſt of a ſpirituall
fe: this is the manner of liuing,
hich maketh men ſpirituall and
uine: this is that, which orde-
th & diſpoſeth all the works of
an, in meaſure, weight, & num-
er. To be brief, this is that, which
aketh vs walke on a ſure groũd,
on euery ſide to be watchfull, ỹ
e may be wary in all things, and
fenced in each reſpect. There-
re let vs thorowly perſwade our
lues, that it is neuer acceptable
God, if we wholy drowne our
lues in other mens buſineſſes,
beit they be of great cõſequẽce,
d loſe our own time, which we
ould beſtow vpõ the procuring
rown ſaluation & on ỹ exerciſe
prayer. For albeit that other

mens

mens buſineſſes ought to be or
dered, and to haue their houre
and appointed times (as we haue
heard out of *Bernard*) yet they do
not require that meaſure of time
which this continuall diligence
doth, by which is effected, that
the ſpirit is alwayes vnited to
God, and alwayes caried toward
him. To conclude, let vs alſo
adde this (which in my iudge-
ment is very pertinent to our pur-
poſe) if thou deſireſt nothing
more, then to help thy neighbor
and if thou doeſt looke into the
ſtate, wherein mens affaires now
ſtand, and doeſt conſider of the
miſery & calamity of the Church
ioyne prayer to thy preaching.
For the world is not only helped
by admonition, but alſo by pray-
er: for by preaching the people
are admoniſhed to flye frō ſinne
but by prayer grace is obtained

Prayer is to be ioyned vnto preaching.

of God, by which the life is amended.

Therefore let this rule be obserued, if thou wouldest not erre in this busines, if the ministration of the diuine word be committed vnto thee, beware that thou no further entangle thy selfe in worldly and temporall matters, then thy strength is able to beare, although it cary neuer so fayre a shew of charitie. For although the Apostles were full of the holy Ghost, yet they put from them all such kinde of burdens, so that they woulde not make prouision for the maintenance of the poore. Wherefore in the fourth Councell of Carthage it is commaunded, that a Bishop by himselfe should not take vpon him the gouernment and ouerseeing of widowes, orphanes, and strangers, but that he

In the 4. Councel of Carthage, can. 17. and 18.

should do it by his Archdeacon. In like maner that he should not take vpon him the ouersight of wills & testaments, that he might the better attend vpon reading, prayer and preaching. We haue also an example of this thing in our Sauiour, who whē he was requested of one, to commaund his brother to diuide his inheritance with him, he answered: *Man, who made me a iudge, or a deuider ouer you?* For this cause the Primatiue Church did not permit that any Clergyman or Minister of God should be ordayned an ouerseer, or an executour of any mans will. Wherefore when any one dyed, leauing a minister an ouerseer of his will, he was depriued of it by all the suffrages of the Church, as it appeareth in a certaine epistle written by Saint Cyprian.

Luke. 12.

Cyp. lib. 1. epist. 4.

CE

CERTAINE ADMONITIONS to be obserued in this exercise against the fraudes and colluſions of our auncient enemy.

CHAP. XLI.

HEtherto we haue ſpoken of certaine common temptations, which are wont to moleſt and annoy them that are at prayer; now we will deliuer certaine admonitions & inſtructiõs, which are to be obſerued in this courſe. And although we haue ſet downe certain in the end of the firſt part of this booke; yet, becauſe they are only put in the end, that they may teach vs to pray, I will ſet downe others heere, which may

lay open the deceipts and fraudes of our enemy the Deuill, who many wayes is wont to deceiue thoſe, that walke in this way, turning good medicines into preſent poyſons, and to ſhipwracke them in the very hauen.

There is nothing ſo good, but it may be abuſed by the malice of man.

Therefore firſt of all let vs preſuppoſe, that nothing can bee found in this world ſo good and profitable, but that by mans malitiouſnes it may be abuſed vnto euill. Wherefore euill men take occaſions to perſeuere in their wickednes of the very goodnes and mercy of God, and of the paſſion of Chriſt. Neyther onely do they take occaſions of theſe things, but alſo of vertue hir ſelfe, which no man can abuſe, following their own affections, wherby oftentimes they take opportunity to offend. For we ſee many men that of faſting, abſtinẽce,

know-

knowledge, chaſtitie, and ſuch like vertues, do take an occaſion to be prowde, and to preſume great things of themſelues: making that a matter and an occaſion of miſchiefe and euill, which of it ſelfe is an excellent and an honorable good. Wherefore S. *Ambroſe* ſayth: As I very well vnderſtand that chaſtity is an excellent good, ſo I feare the theefe of pride, leaſt he ſteale away that which is good.

Therefore I do not ſo greatly maruell, if the vertue of Meditation be ſometimes vnprofitable to ſome man, or if it doth bring dammage vnto him, that knoweth not how to vſe it conueniently. But as it is an intollerable madnes to leaue the vertue of Chaſtity, or any other vertue or ſcience, for none other cauſe, but becauſe certaine abuſe it, and by

it are proudely puffed vp; ſo alſo is it a fooliſh thing to relinquiſh meditatiõs for the abuſe of ſome. For there is nothing vnder heauen, which we may not abuſe.

That we may vnderſtand this the better, we muſt know that there is not any vertue, which hath not by it ſome vice, carying a ſhow & a reſemblãce of vertue. For wiſedome hath vaine ſcience bearing a ſhow of true wiſedome: Iuſtice hath crueltie; Fortitude raſhnes; Liberality prodigality; Humilitie cowardice; Affability lightnes; hope preſumption; zeale vnaduiſednes; feare diſtruſt; & ſo in the reſt; ſo that as in all things as well artificiall as naturall there are found ſome true, and ſome ſeeming ſo, but are not ſo indeede: for there is both true gold and that which is falſe; lawfull money, and counterfet coyne;

Euery vertue hath ſome vice annexed vnto it, which hath a reſemblance of vertue.

true

true gemmes, and falſe gemmes: ſo alſo among vertues, ſome are true, and ſome that appeare to be ſo, but are not ſo in truth.

This therefore is the greateſt difficultie, which is found in the way of vertue, which is wont to miniſter matter of errour vnto yong beginners, and to thoſe that are not well exerciſed: for many embrace vice for vertue, as we dayly ſee that men are deceiued, receiuing counterfet coyne for that which is true, by reaſon of the likenes it hath with it. This is that which the Apoſtle ſayth; *That the Angell of Sathan doth many times transforme himſelfe into an Angell of light:* for ſo doth he oftentimes deceiue vs, obtruding vice vnto vs, being coloured with a ſemblance of vertue. But as we ſayd before, that as it is an euill thing for a man to withdraw

himſelfe from the exerciſe of vertue, becauſe he is fearefull to fall into vice: ſo alſo is it dangerous to deſiſt from the duty of meditation: but the vices and dangers are rather to be feared, which may ariſe from this abſtaining. For it is manifeſt, that there is not any ſtate, nor any maner of liuing found in the world, which hath not ſome danger annexed vnto it: wherefore all our life may not vnfitly be called one danger, and one continuall temptation. Therefore leaſt any man be blinded or deceiued of himſelfe, it ſhall be profitable to ſhew as it were with a finger all kinde of dangers, deceipts, and impoſtures, and to admoniſh what is to be done in each of them

(:·:)

THE

THE FIRST ADMONITION of the dignitie and fruite of vocall prayer.

CHAP. XLII.

LEt this then be the firſt admonition: they that haue mentall prayer in eſtimation, let them take heed that they do not contemne vocall prayer, or reiect it as vnprofitable: becauſe it is manifeſt, that for the very ſubſtance of the vertue, there is no difference betweene this and that prayer. For to call vpō God with the heart only, or with the heart and the mouth together, doth make nothing for the efficacie of prayer. For to adde to the voyce of the heart the voice of ỹ mouth, which God hath created, that he

Whether vocall prayer differeth from mentall prayer.

may be prayſed and glorified by it, how can it be, that it ſhould derogate any thing from the dignitie of the work, or ſhould import any eſſentiall difference? Euen as there is no eſſentiall difference betweene the confeſſions of him that ſpeaketh, and him that writeth the ſame thing; ſo alſo prayer, which is a confeſſion of the diuine praiſes, or (that I may ſpeake more properly) a certaine petition of God for ſome neceſſary thing: whether this petition be made with inward words, or with outward, which are the images of internall things, there can be found no eſſentiall difference betweene this and that. This maner of praying is profitable to ſtir vp deuotion, and to inflame the heart, eſpecially when it is lukewarme, & diſperſed, and therfore vnfit by his own ſtrength to fly or

to ſwim: for the ſweet & deuout words, and the graue ſentences, which are found in it, are very effectuall to do this, if they be repeated with humilitie and attention. For this cauſe the words of God are called fyre in the Scriptures; for they haue vertue to warme our hearts, and to kindle in them the fyre of diuine loue. Furthermore, voyces haue (eſpecially when diuine Pſalmes are ſung) a certaine naturall force to beget deuotion, as Saint *Auguſtine* teſtifieth, who hearing the melodious Pſalmodye of the Church, ſayth, that he was wonderfully inflamed within. Beſides there are many men of that ſpirit and complexion, that they cannot for one momẽt kepe their cogitatiõs fixed vpõ God: for whom this manner of praying is moſt fit, that by it (following the

Why the words of God are called fire.

ſenſe

ſenſe and ſtyle of the words) they may attend in heart vpon God, and talke with him. For ſeeing that they cannot ſpeake vnto him with their own words, and open their owne neceſſities vnto him with fit words, it is a very good help for them, if they be ſupported with the words of holy men, and that their ſpirit and deuotion be ruled by them, that by this manner they may more fitly declare their wants vnto God. In this place deuout Chriſtians are to be put in minde, that making a prayer, they do it with as much deuotion and affection, as lieth in them: for hereupon depẽdeth all the fruit & efficacy of prayer. For in the eares of God, as *Bernard* ſaith, a vehement deſire is a great clamour; but a remiſſe intent, is a ſubmiſſe & low voice: for his eares are opẽ rather to the voice of the heart,

Bernard in certaine ſentences.

heart, then to the voice of ỹ body.

By this it may be vnderstoode how barren and fruitles the prayers of certaine men are, as wel ecclesiastical as temporal, who with such hast and swiftnes doe runne ouer their praiers, that they seeme not at all to talke with God. For they would not deale so vnaduisedly and coldly with men, if in good earnest they would obtaine any thing of them, for as *Salomon* saith, *The poore speaketh with praiers; but the rich answereth roughly.* Pro. 18. For he that plainely acknowledgeth his owne want and misery; & desireth seriously to be helped in his need; as he desireth it with all his heart, so he prayeth with al his heart, & with the Prophet calleth with strong crying, saying: *I haue cryed with my whole heart, Lord heare me.* I would to God that men would vnderstand and remember,

member, when they pray, to whome they ſpeake, and what buſines they haue in hand. For if they vnderſtoode that they had ſpeach with that ſupreame Maieſty, in whoſe preſence the Angels tremble, and that they haue to deale with him about weighty and important buſines, to wit, about the remiſſion of ſinnes, and the ſaluation of their ſoules, their eyes would be opened, and they would ſee that it is vnſeemely, yea that it is vniuſt that they ſhould ſo negligently conferre with ſuch a Lord about ſo great and weighty matters, and to ſpeake to him after that manner, that they would not ſpeake to a ſeruant, if they would haue him to regard that they ſay. Theſe S. *Bernard* doth ſecretly reprehẽd when he ſaith: This I ſay briefely, that certain, as I ſuppoſe, do ſom-

ernard in
ertaine
ntences.

times

times in their prayer feele a dryes, & a certaine dulnes of mind, that praying only with their lips, they do not marke what they say, nor to whome they speake; the reason is, because oftentimes they haue vsed so vnreuerētly to come vnto prayer without any care or premeditation. Therfore it behoueth vs to be vigilant in all our actions, but especially in our prayers: for albeit that euery hour, and in all places, as *Bernard* saith, the eies of the Lord do behold vs, yet most especially in prayer: for although we are always seene, yet then especially when we speake vato the Lorde, and shewe ourselues face to face. And in another place: It is a danger, if the prayer be too feareful, but greater if it be rash; the third danger is, if it be luke warme, and not proceeding from a liuely affection.

Bernard in his epistles.

In his 4 sermon of Lent.

Because

Becauſe a feareful prayer doth not pierce heauē; for immoderate feare doth pluck back the minde, that ꝑ praier cannot aſcend, much leſſe pierce. A luke warme prayer doth languiſh and faile in the aſcending, becauſe it wanteth vigour. A raſh praier aſcendeth, but it rebou.ndeth back againe, for it is reſiſted, neither doth it obtaine grace, but deſerueth puniſhment: but that prayer which is faithfull, humble & feruent, without doubt ſhall pierce heauen, & ſhal not return empty. This ſaith he. But thoſe that either will not pray at all, or that will not pray otherwiſe then we haue ſaid, ꝑ is, with too much haſte, negligently & careleſly, let them not take it in ill part, that this is ſaid vnto them: for by this meanes their coyne is become baſe, & the worth of it is diminiſhed and not ſet by.

THE

THE SECOND ADmonition of the dignity and fruite of holy ceremonies, and of externall Workes.

CHAP. XXXXIII.

THe second precept, which a deuout mã ought to obserue ,that as he ought to haue vocall rayer in estimation (as wee sayd efore) so also he ought to haue in uerence all holy ceremonies, for ey are very profitable vnto vs, eing meanes to stir vp our hearts ith a Deuotion & reuerence of iuine things. For as our soule so ng as it continueth in this body th conceiue of thinges by the win-

Ceremonies & externall reuerence are to be made account of.

windows of the ſences, by which they are preſented: ſo it is a great helpe, that wee may worthily eſteeme of diuine matters, to thinke reuerently of them, and to vſe them in that maieſty and reuerent ſort, that they are to be vſed in: for the garments, & royall robes, and great retinue, which the great ſtates of this world vſe, do moue men to ſuch reuerence, that they regard them as kings and princes. For this cauſe that ſupreame Maieſtie, and glorious Gouernour of the world, did inſtitute & ordaine the Sacraments of his Church in viſible things, that they might yeeld an inuiſible grace. For euen as he inſtituted them for man, who is a creature mixt of body and ſoule; that is compounded of a part viſible and a part inuiſible: ſo alſo they are inſtituted, that they might in-

Why chriſt did inſtitute his Sacraments in viſible things.

ſtruct

struct vs, that the sight and presence of that which is seene, might stirre vp a deuotion & reuerence of that, which is not seene.

Furthermore all holy ceremonies, & externall exercises (besides that they are holy works, and proceeding frō vertue) are very conducent to get & preserue internal vertues. For euen as accidents do help much to ỹ preseruatiō of the substance (without which it cannot be preserued) so ceremonies & externall works do much help to the preseruation of charity and innocency, which is the especiall treasure of our soules. After the same manner, because man is a creature consisting of soule & body, it is meete that he serue God with both, bestowing his soule vpon his loue and knowledge, and his body, and all his members and sences vpon his worship

and

and ſeruice, that all things whic
are of God, may alſo ſeru
God.

By this meanes man is mad
a pure and perfect ſacrifice, whe
hee is wholy and altogether, no
no part of him being excepted
beſtowed vpon the ſeruice o
his Creator, and then is fulfille
that commaundement of the A
poſtle, who willeth vs to giue v
our bodyes a liuing ſacryfice, ho
ly and acceptable vnto God
and hee commaundeth that ou
bodies, ſpirits and ſoules (tha
is, all that is in man) bee kept i
all purity and perfection, for th
glory of God.

We are bound to ſerue Go
with all that is within vs: there
fore it is no reaſon, that the bo
dy with the members and ſen
ces ſhould withdrawe them
ſelues from this obedience: ye
th

he Apoſtle himſelfe comaund-
th, that as in the time of our
lindnes. *We gaue our members as* Rom. 6.
eapons of vnrighteouſnes vnto ſin:
now that we giue our members as
eapons of righteouſnes vnto God.
Hence it appeareth, that as An- In Angels ſeruices meerely ſpirituall are required; in mẽ ſeruices mixt.
els are pure ſpirits, ſo alſo pure
worſhip and ſpirituall ſeruice is
equired of them: but of men,
ecauſe they are ſpirits includ-
d in bodyes, together with their
ſpirituall workes, which are
principall, corporall
workes and ſerui-
ces are alſo re-
quired.

THE

THE THIRD ADMONITION, of the reuerence and obedience, which is due to the preachers and ministers of the Church.

CHAP. XLIIII.

LEt the third admonition be that although spirituall men do familiarly conuerse with God and haue him their maister to expell their ignorance, according to that of the Propher, who saith: *They that are humbled at his feet receiue his words and doctrine:* yet let them not lightly regard, but haue in great reuerence the ministers and preachers of the word of God: for they be instrumentes of the holy Ghost, and also riue

Deut. 33.

nd conduit pipes, by which the
vater of wisedome is conueyed
nto the garden of the Church, of
whome it is written: *The Priests* Mal. 2.
ips shall preserue knowledge; and
hey shall seeke the law at his mouth.
f *Moses*, who spake face to face Exod. 18.
with God, did not despise the
ounsell of *Iethro* his father in
aw, who was an Heathen man,
who wil be so arrogant, that rely-
ng vpon that familiaritie which
e hath with God, will contemne
doctrine of his ministers, & the
dispencers of his misteries? What
greater pride can be thought of?
r what greater cause, for which
man should be forsaken of God,
deceiued of the Deuill, and left
nto himselfe? If the Apostle
Paule went vp to Ierusalem, that Galat. 2.
e might communicate with the
ther Apostles of the Gospell,
which he had learned in the third
heauen,

heauen who will be ſo confide
ſo to truſt his owne ſpirit, as n
to conferre with the miniſters
the Church of Chriſt? The ord
which the Diuine Wiſedome
ſeth in the adminiſtration of t
world, is, to gouerne inferio
things by ſuperiour, and to h
nor his miniſters, whom he ha
ordained to that worke, and h
willeth that we alwaies haue r
courſe vnto them, and that w
ſhould receiue grace by the
hands.

Act. 10. It is written, *that While Pet*
was ſpeaking, the holy Ghoſt fell
all them which heard the Word. A
ter the ſame manner the ſam
Spirit dayly deſcendeth inuiſibl
vpon all them, that humbly hea
the worde of God out of t
mouth of his miniſters.

Neyther muſt we heere look
whether the Miniſters bee goo
me

men or euill; but onely whether they be the instruments and organes of God. For that gold is not baser, which is found among coles, then that which is found among precious stones: neither is the medicine of lesser vertue, which is drunke out of a vessell of clay, then that which is drunke out of alabaster. Therefore the seruant of God ought not to despise the preacher, albeit he be a wicked man in his life, so long as he teacheth the word aright, for oftentimes God, who is the maister of them that be humble, doth bestow by their ministery gifts and graces vpon those that be his. For the Church hath her ministers, who do teach the people, whome besides the knowledge that they haue got by their owne study, the holy Ghost doth many times illuminate, and doth mone A Simily.

them to speake those things, they vnderstand not: which happened vnto *Caiphas*, who was the hye Priest that yere. And surely we do tempt God, when we presume to get that by prayer only, which we may haue by ẏ ordinary way.

It is true that for the determination of spirituall matters more time is required: for besides doctrine, charity, and the feare of God are necessary. For Science doth much illuminate, but much more charity, especially in spirituall matters, which together with the theory doe require a practise of those things.

Therfore no mã perfectly knoweth the gifts and patticular graces of God, and the sweetnes of that hidden Manna, vnlesse he himselfe hath tasted of it. Therefore the Psalmist saith, *The mouth* Psal. 37. *of the righteous will speake of wis-*

dome

dome, and his tongue will talke of iudgement: for the law of his God is in his heart. And *Ecclesiasticus* sayth: *The minde of a godly man doth sometimes shewe more truth, then seuen watchmen that sit aboue in an high towre.* This hath place chiefely in spirituall matters, and particular causes. But for deciding of controuersies in matters of faith, for humane contracts, decrees, Ecclesiasticall commandements, and such like things, the doctors of ȳ Church, and maisters of those faculties do best know: and these spiritual matters are diligently to be examined, ȳ it may be seene, whether they agree with the rule of the diuine Scripture. To know other matters, let deuout men (as much as lyes in thē) seeke for learned men, and those of a good cōscience. For nothing in the world is more dangerous,

Eccles. 37.

nor bringeth more harme, then knowledge without the feare of God: for where there is doctrine without this correction, there is pride and elation of ſpirit: but where there is pride, there is darkenes, ignorance, and diuine reprobation. From this fountaine all hereſies preſent and paſt are bred, with infinite other euils and enormities of life. Wherefore the Wiſeman ſayth: *Let them that bring peace be welcome vnto thee, but of a thouſand haue but one counſeller.* When thou haſt found ſuch an one conferre with him of all thy matters, with humilitie and confidence: and do not euery day ſeeke for new maiſters: for this oftentimes bringeth confuſion, and it is a propertie of vnconſtant men, and of thoſe, that go about, ſeeking for fanſies and opinions like their owne, neither

do

do they rest, till they haue found them; which being found, they say, that they are ruled by others aduice, when indeede they are ruled by their owne. By which it is manifest, that it is no smal thing to know how to choose good councell, and perhaps of no lesser import and consequence, then to giue good councell.

THE FOVRTH ADmonition, of the discretion which is required to the examination of good purposes.

CHAP. XLV.

THe fourth admonition not much differing frō the former, is; That although deuout

prayer is the fountaine of good desires: for there by reason of the consideration of the perfections and blessings of God, the fyre of charity burneth, from which the sparks of good desires arise: yet a man must not too much trust these desires, running headlong after all those things he desireth, not doing that before, which *Iohn* admonisheth, *Beleeue not euery spirit, but try the spirits whether they are of God*: for oftentimes vice is couered vnder vertue; oftentimes the wolfe playeth the theefe vnder a sheepes skin; and Sathan doth transforme himselfe into an Angell of light.

1. Iohn. 4.

Therefore we must know, that as nature, which hath giuen to man affections and appetites to the preseruatiō of his naturall life, hath also giuen him reason, that he may rule & moderate them (otherwise

therwiſe they would endanger his life) ſo the holy Ghoſt, who ſtirreth vp ſpirituall deſires in the righteous, to the preſeruation of a ſpirituall life, doth adde alſo diſcretion, which may rule, examine and moderate thoſe deſires: that being ſo moderated, they may be rightly diſpoſed vnto action. But becauſe many ſpiritual mē do not this, oftentimes they take matters in hand which haue no good ſucceſſe, whereby it is apparent, that they are deceiued; for they ſuppoſing their deſire was good, thought all things were now ſo ſafe, that they might finiſh although blindfolded, that they meditated vpon. Wherefore nothing is ſo neceſſary, as that a mā ſhould now and then examine his good deſires, and his zeale; the which by how much it hath a more beawtifull ſhew of good, by ſo much it may

more easily deceiue vnder the colour of good. For this cause God in the old testament would haue salt vsed in all the sacrifices, that he might intimate vnto vs, that the sacrifices of all our works ought to be seasoned with discretion. Wherefore the king of Persia, who commaunded all things to be giuen vnto the Israelites in weight and measure, which pertained vnto the building & furnishing of the temple; commanded, that salt should be giuen vnto them without measure, for the great vse and neede of it: seeing that in all our works we haue neede of the salt of discretion. For seeing that it is the eye of our soule, wee cannot conueniently moue a foote without it.

1. Esd. 7.

THE

THE FIFT ADMONITION, that together with prayer, a man ought to be exercised in all other vertues.

CHAP. XLVI.

THe louer of deuotion is fiftly to be admonished, that although prayer be an excellent vertue (for by it we obtaine the spirit of God, & his grace, which is the fountaine of all our blessings; and with it many vertues do concurre, as we sayd before) yet for all this a man must not desist and leaue off, but he must also bestow his strength & might to compasse other vertues, as wel that he may satisfie his duty, to

which he is bound, as that by litle and litle he may get an habit of them. For although the feruour of charity is a great pricke vnto deuotion: yet notwithstãding this feruour being somewhat slacked, which oftentimes comes to passe, forthwith naturall appetites & affections do arise, and begin to lift vp their heads, vnlesse they be bridled by the continuall exercise of vertue, so ỹ they headlong cast a mã into many infirmities & debilities. Therefore it is necessary, that besides the helpe we haue of prayer, that we be also ayded of the actes & exercises of vertue, ỹ by vse and continuance in them, by litle and litle we may get vnto vs an habit, and so the affections and perturbations of our minde may be restrained, that we may haue the exercise of vertue not only for the delight of Deuotion,

but also that by the customary vse of vertue, passiõs may be subdued.

But if a man in the execution of these works, especially in ỹ works of mercy be somtimes distracted and disturbed, and as it were forsaken of the spirit, let him not for this discourage himselfe, neyther let him thinke, that he hath lost any thing in this busines, or that he shall bring forth greater fruite in an other exercise: as many thinke, who know not in what thing true vertue consisteth, both because it is not to be maruelled at, if we be troubled being distracted with many businesses: and also, because that which is sweete, is not alwayes wholesome, yea many times the contrary happeneth. For we see that it doth no lesse profit the sicke to eate with loathing and abhorring, then it doth the sound to feede with appe-

A Simily.

appetite and ſtomacke: neither is a purging medicine, although bitter, leſſe profitable then other meate, although it be ſweete.

They are much deceiued, that do iudge of the dignity of works by the taſte, and by the ſweetnes: and it oftentimes hapneth that ſuch do not worke for that end, that they ought to worke for, that is, that the will of God might be done, but that their owne may be done: not that they might loue and ſeeke God, but that they might ſeeke themſelues. Oftentimes I had rather haue the diſtraction and drynes of the obedient, then the attention of certaine deuout men: for that is wont for the moſt part to be alwayes moſt ſecure, which is bitter, and contrary to our will. Thou oughteſt not here to be afraide; for oftentimes ſome defects are wont to

happen

appen in this busines, as idle ords, &c. from which he thin- eth himselfe free, that abstaineth om these exercises: for as it is A Simily. o maruell, if he be neuer woun- ed, that neuer commeth into the attaile; so also it is no maruell, he now and then be lightly ounded, that fighteth in the untgard. Our Lord very well noweth all our infirmities, ther- re he willeth that we should be ercised in euery good worke: ether let him maruell, that wal- eth vpon the water, if he haue e soles of his feete wet; or that s hands be a little blacke, that oucheth pitch: that is, if he sa- our of a little humane frailtie, hat conuerseth with men for the good of them: for this is spiritually to become accursed for them. What it is to become accursed for our brethren.

(:·)

THE

THE SIXT ADMONI-
tion, that they that pray much, ought not to dispise them, that pray lesse.

CHAP. XLVII.

SIxtly godly men are to be ad-
monished, who are frequent i
the exercise of praier, & in it aft
a singular manner are visited
God, & do receiue many cõfor
by it, that they doe not iudge, n
contemne those, that are mo
negligent or more cold in it. F
there are some (I would to Go
that there were not many) wh
because they shed many teares,
do feele some comfort, which a
cording to their iudgemẽt, othe
see

ele not, they thinke themselues
etter, and more spirituall then o-
ers are: yea many times they
ontemne them, as carnall & sen-
all men, who doe neither feele
or taste of God. And whilst they
ppose that this remorsefull ten-
ernes of heart, which they haue,
a certaine signe of the Diuine
race, they liue securely, they
row stately, & wax lofty in their
wn conceiptes; saying the same,
hat the mother of *Sampson* in
mes past said to her husband,
hat she might take away ỹ feare
ce had conceiued by seeing an
ngell; for he feared that he shuld
ye, to whome she sayd; *If*
he Lorde woulde kill vs, hee
woulde not haue receyued a
burnt offeringe, and a meate of-
fering of our handes, neyther
would hee haue shewed vs all
these thynges, neyther haue
told

The cōforts of God are the cause of hurt to many.

Iud. 13.

tould vs that which is to come. So also these seeme to say in their hearts, if we were not in the fauour of God, God would not bestow these comforts vpon vs.

These must consider, that such comforts, and such motions of the spirit, are not the vertues themselues, but instruments and helps by which vertues are obtained: so that they are vnto vertue, that which spurres are vnto a rider, weapons vnto him that fighteth, a booke vnto a student, and a laxatiue medicine vnto him that desireth to be purged. But what do spurres auaile him that will not ride? to what end are weapons if thou wilt not fight? what doth a booke profit a student, if he will not open it? and what doth a laxatiue medicine help or further him, who being purged, yet doth not recouer his wished health?

yea

yea all theſe things are rather burdenous vnto him, whom they further not vnto good: for a ſtreighter and a greater accompt ſhall be exacted for them. For if to know God onely, and not to do good, be a circumſtãce, which maketh the fault of a negligent man much more grieuous, as all ſcriptures do teſtifie, what then ſhall the ſweete taſt of God do, what ſhall the conſolations of the holy Ghoſt do, which are of power to make Angels of men? If A Simily. he that receiued one talent to trade and gaine with it, for hiding it in the earth, be grieuouſly puniſhed for it, what ſhall be done to him that hath fiue talents deliuered him, and doth alſo hide them in the earth? If an husbandman ſhould hyre a company of ſeruants to labour in his vyneyard, with this condition, that in

the

the morning at his house they
should haue their breakefast, and
afterwardes goe to their labour
if after they had broken their fast
and taken his larges, they should
not goe to his Vineyard, but to
the market place there idlely to
walke and talke, and vainely to
spend the time, would he not be
very angrye with them, if he
should finde them?

I pray thee what is that spi
rituall refection, which God giu
eth vnto his in praier, but a break
fast, with which he would streng
then them, that they might be
more cheerefull & couragious t
labor in his Vineyard? If therefo
after this breakfast, I do not labo
& that vpō this opinion, that go
ought that vnto me, which I hau
eaten (when as in the meane se
son I owe vnto him the labors
the Vineyard) how shall not I b

foun

ound a derider and a deluder of
is Maiestie? For if he sinne lesse,
at acknowledgeth his theft, and
or this more humbleth himselfe;
ē he that besides his theft, doth
lso suppose himself to be better
en others, when he is a greater
eese, hee sinneth a great deale
ore, and becommeth vntollera-
le. Hence also springeth an other
ill, that they, who are come to
is point, grow incorrigible, and
e dispise other mens aduices
d counsels. For no man dareth
rrect them, because outwardly
ey pretend so great sanctimo-
, neither wil they suffer any one
correct thē; for they thinke that
ey go before euery one in vertue
hinketh not as they do: Wher-
it manifestly appeareth, how
al reason mē vse in estimating
e dignity of things, while they
ke boast of that, of which they

should

should take greater cause to feare.

Frō whēce the consolations of the Spirit arise.

That this may be vnderstood the better, we must note, that these spirituall ioyes and consolations are deriued from three causes. For sometimes they proceede from the holy Ghost, as we haue saide before, who by this meanes would weane men from the world, & giue them strength to ouercome the difficulties of vertue. Sometimes they arise from the noblenes of the studies and matters, which we handle and thinke vpon: such were the delights of the Philosophers, who they meditated vpon the variety might, and arte of things created and from hence ascended to the contemplation of God, and of seperated substances, in which (as *Aristotle* saith) are found exceeding delights, and that by

reason

reaſon of the dignity and noble-
nes of ſuch things. And ſo there
are many, that meditating vpon
the workes of God, as well of
grace, as of nature: or reading the
holy Scriptures, and the bookes
of the Doctors of the Church,
do take great delight and plea-
ſure in them. For, as the things
that they reade and meditate
vpon, are moſt high and noble,
ſo alſo are they moſt pleaſant and
ſweete, and very powerfull to
beget delight. But if there bee
none other thing that delighteth
(as oftentimes it commeth to
paſſe) all that is meere naturall,
neither is it any ſigne of any ſanc-
tified, celeſtiall grace. In like
manner there are ſome (as a cer-
taine Doctour ſaith) who of their
owne nature haue a certayne
ſweete and delightfull affection
to the chiefeſt good, which is
God.

God. But let such, saith hee, take heede vnto themselues, that they be not deceiued, thinking that they haue so much charity, as they haue delight: for euery one hath so much of this vertue, as hee laboreth, & as hee denieth himself for the loue of God. For charity (as saith S. *Gregory*) is not idle but worketh great matters, if it be true: but if it worke not, it is not true charity.

Charity is not idle.

These consolations may also be many times sent of the deuil, that by thē he may deceiue and make mē proude: whilst they perswade themselues, that they are some body: or that he may detain them in some error, or sin: as he dealeth with heritickes, whom he causeth to take great delight in reading Scriptures, that by this meanes he may more surely binde them in their errour. He dealeth after

ſame manner with ſundry Chri-
ſtians, that he may make them (as
I ſaid before) more loftie & ſtate-
ly, and leſſe ſubiect to the coun-
ſels of others, that ſo they may al-
together be made incorrigible.

Theſe things being thus, wee
may eaſily gather, that from what
fountaine ſoeuer conſolations do
flow, that a man hath no reaſon
to be prowde of thē, or too much
to glory in them.

For if they be of the holy Ghoſt,
here is no cauſe why a man
ſhould extoll and lift vp himſelfe:
but that he ſhould rather feare,
conſidering of the accoūt, which
is to be rendred for thē, as we ſaid
before. If they doe ariſe onely frō
naturall thinges, and bee meerely
naturall (as thoſe were of the
Philoſophers) wee haue grea-
ter cauſe of feare and greefe,
then of ioye and delight, conſi-
dering

dering the deceiueableneſſe, cor
ruption, and vanitie of our na
ture. But if they ſpring from th
wicked and malignant ſpirit, ma
hath farre greater cauſe of drea
as he hath who hangeth betwe
A Simily. the hornes of a bull. For ho
ſhall not that bird feare, whi
ſtãdeth in a place, when ſhe ſee
the baite of the fowler layd, b
ſeeth not where the ſnare is ſ
for her? So that in the one the
is no cauſe to be prowde, and
the other there is great reaſo
to feare.

Yet let it be, that all the
conſolations are of God: yet w
muſt conſider that theſe fau
and graces are not giuen vnto
that we ſhould be puffed vp, a
deſpiſe our neighbour, but
ther, that wee ſhould more fe
uently loue God, and that w
ſhould be humbled before the

For otherwise wee receiue the giftes of God not to our profit, but to iudgement and condemnation; if we contemne our neighbour.

All men are one body.

Furthermore we must consider that the church of Christ is a most perfect body, in which there are diuerse members, euery one differing in figure and office: yet all necessary for the ministery and ornament of the body. For it is necessary, that in the mistical body of the Church there be variety of members: that is, of diuerse states and offices, that there may be no defect in the office and ministery, but that the Church may be altogether beautifull. For the coate of *Ioseph* was also party coloured; & the variety of ministers & spirits might be signified which are in the church; all which make halt vnto a happy life, but euery

A Simily. one by his seuerall way. For euen as from the circumferēce of a circle there are many lines tending to the center: so there are many wáies by which Christ leadeth his to heauen, which is the common center of euery ones felicitie.

Wherfore Christ leadeth some to this center by the way of praier & meditation: others by the way of preaching: others by the way of patience in aduersity; others by abstinence; many by pouerty, some by humility: some by the works of mercy: & others by other waies, al which leade & direct to one & the selfesame place.

Which seeing it is so, why dost thou perswade thy selfe that thy way is better & safer thē ꝑ way of others? who hath giuen thee this securitie? If it be God alone ꝑ weigheth spirits, & searcheth hearts, who hath put the ballāce into thy

hands?

hands, to weigh thē, as thou think-
eſt good, & to make thine end he-
uier when thou pleaſeſt? or who
hath placed thee in this chaire, to
giue ſuch iudgement? That man
is not ſo feruent in praier, as thou
art; yet neuertheleſſe, it may be
(although no man hath made
thee his iudge) that he is more pa-
tient, more humble, and more o-
bedient then thou art; and that
he hath more charity, and more
mercy, then thou haſt: and ſo he
may excell thee in other vertues,
which are more laudable.

He doth not weep ſo oft, as
thou weepeſt: neyther doth he
feele, that thou feeleſt. And do-
eſt thou knowe whence theſe
teares ſpring, and whence this
feeling is? for although com-
monly wee ſay that they are
of God, yet it may bee, that
they are of an other ſpyritte:

it may be that they are rather of nature, then of grace: that is, they may rather flow from the tenderness, and soft constitution of the hart, then from the spirit of God. Furthermore although they proceed frō this spirit, yet the height of perfection consisteth not in them; but they are onely instruments of perfection: the victory of the battaile is not placed in these,, but they are weapons to obtaine it: our saluation lyeth not in them, but they are meanes vnto saluation.

For the good of man cōsisteth not in the instruments, & in preparations destined vnto it, but in their good vse. It were ridiculous, if any one should say, that hee that hath eaten more then others, will also digge and delue more then others: for it may be, that he that hath eaten lesse, may labor more;

seeing

seeing that the one doth not of necessity follow the other. After the same manner Prayer & that comfort that God sendeth, are destined and ordred to compasse the loue of God; yet there be many, that vse not this fauour well, and that abuse the water giuen them to refresh the plantes of vertue, to the cherishing and fostring of their owne delights: that is, that turne and conuert the comforts and graces, which they haue receiued, by which they should further grow in loue with God, to their owne recreation and loue of themselues.

We ought to iudge no man, much lesse Ecclesiasticall persons, who liue in the profession of vertues. For the contempt of the doth engender in the soule a worme so hurtful & dangerous, that it doth not onely gnaw their persons, but also their

office & ministery, which is ỹ fountaine and spring of many euilles. Neither must we publish, or boast of in the market place the faultes and offences of our brethren, yea albeit we see thē, being mindefull of that curse of *Noah*, which he inflicted vpon his sonne, because he would not couer the nakednes of his father: but rather let vs follow the reuerence of the other two brethren, who discreetly, and with honor couered it. That great Emperour *Constantine* had thys spirit, amongst whose prayses, this especially is numbred, that he said: If I should take a Preacher or a minister of Gods word in any crime, I would couer him with my cloake, that he might be seene of none. This is properly called zeale, and the spirit of Christ: but to triumph, geere, scoffe, and disdaine, when any

An excellēt saying of Cōstantine

of

of the seruants of God falleth, this is proper vnto Antichrist, whome all follow, that are his members.

Neyther for ones fault, or for the fault of a few, are all straightwayes to bee condemned: for this was palpable and grosse ignoraunce; as if for twoo or three women, which seemed good, and afterwardes were taken in adulterye, one should say that all married women are adultereſſes. A Simily.

They that liue without the fleshe, are alwayes eyther good, or euill: they alwayes stand, or fall: but they that abide yet in the flesh, sometimes fall, and after rise againe. If in heauen, in Paradice, in the schoole of Christ, & in the colledge of the seuen deacons of the church elected of ỹ Apostles there was one that fell, & became

disobedient, who sold his Master, and failed in the faith: is it any maruell, if a like thing be found in other states and congregations? The fault of them that fal from so high places, doth not diminish, but encrease their dignity, that persevere and continue in them.

THE SEVENTH ADmonition, that all kinde of singularity is to be auoided.

CHAP. XLVIII.

THe seuenth admonitiō is, that a Deuout man so liue, that as much as lyeth in him he make no vaine shew of his deuotion, and that he studiously endeuour himself, that he may eschew all kinde

of singularity, as well in his apparell, as in his other actions without offence to God; according to the counsell of *Seneca* writing vnto his friend; Looke, saith he, that thy exteriour figure bee common with other men: but that thine interiour habit may differ from them.

To this admonition it appertaineth, that the place of praier be such an one, as our Sauiour sheweth, when he saith; *But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, & thy Father which seeth in secret, shal reward thee openly.* This I say, albeit there bee many that very happily do pray in the church, & are much helped by the receiuing of the holy sacrament of the Lords supper (which without doubt bringeth great help to thē y pray)

A secret place to pray in is to be chosen. Math. 6.

yet there are ſome, for whome a ſecret place is more fit to pray in thē a publicke place: by reaſon of the danger of vain glory, & ſingularity. A ſecret place remoued frō the eies of the world is a ſafe hauē for yong men & yong maides. Let deuout mē make oratories of corners, & let them there worſhip God in ſpirit and truth. For ſeeing that *Ionas* prayed in the belly of the Whale, certainely there is not any place, which is vncōuenient to pray to God in. In this opinion was the Prophet, when he ſaid: *My ſoule thirſteth for thee, my fleſh greatly longeth for thee in the barren and dry land without water.* Thus I behold thee as in the Sanctuary, when I beholde thy power and thy glory.

Pſal. 63.

The vices of woman.

The vices which according to *Salomon*, and the Apoſtle *Paul*

are especially to be reprehended in women, are these; curiositie, idlenes, pratling, vnquietnes or instabilitie; which is, that they cannot long stay in one place. Which vices because they do not correct, they trāsgresse the law of God, & doe forsake the study of deuotion. This one reason is sufficient, that they, that truely desire the glory of God, doe diligently look to thēselues, that they do not giue occasiō to any one to slander vertue, seeing ȳ the Apostle doth so oftē admonish, we ȳ do nothing by which the doctrine of Christ maybe blasphemed in any respect. I would not haue any one here to take any occasion to defend women, that come not to church, to pray, to heare seruice & Sermons, & to receiue the holy Cōmunion in those daies, that are appointed: for it is one thing to take away

away the neceſſity, and an other thing to pare away the ſuperfluity. For this hath the Church thought good, this the Saintes haue taught, and amongſt them Saint *Hierome* who in his Epiſtles doth often commend the Solitarines of women.

When and how often we are to communicate

For this cauſe theſe perſons ought alwaies to vſe great diſcretion in frequenting the holy communion. For albeit the Chriſtians in the primitiue Church did dayly communicate: yet this example is not now foorthwith to be followed, becauſe then it was no note of ſingularity, to do that, which all did: as it is no note of ſingularity to bee cloathed with a white garment in that place, where all are arrayed in the ſame colour. This Sacrament is to be receiued at ſuch tymes, as the Church hath appoynted:

let

let some come euery moneth, others euery weeke, as *Augustine* counsaileth, some seldome, some oftner, according to occasions, or the desire of him that would communicate; or according to the age, deuotion and state of euery one.

This admonition especially belongeth vnto women, of a suspected age for vaine-glory and singularity, although neither for these, nor for any other so generall a rule can be giuen, which doth admit no exception.

THE

THE EIGHT ADMO-nition is, that too much familiaritie as well of men, as of women, is to be eschewed.

CHAP. XLIX.

THe eight admonition is, that with all endeuour we flye from the too much familiaritie as well of men, as of women: yea, although they be religious and spirituall: for it often commeth to passe, as one saith, that spirituall loue is changed into carnal loue, for the similitude and likenes of the one with the other.

This is very often, and very seriously beat vpon by the holy Fathers

thers. S. *Auguſtine* ſayth: I dare boldly ſay, that he that will not eſchew familiarity to conuerſe with women, ſhal without doubt at the length fall. And in another place; Chaſtity is conſorted with a grieuous companyon, whome we muſt not only reſiſt, but letting the bridle go, fly from as far as we can. Neither are women leſſe to be eſchewed, becauſe they ſeeme religious: becauſe by how much they are more religious, by ſo much the more they do ſooner allure, and vnder the preſence of piety lurketh the lime of luſt: credit me aſſuredly, I ſpeake by experience, before God I lye not: I remember that the cedars of Lybanus, that the captaines and guides of the flockes haue fallen by this plague; whoſe fall I did no more thinke of, then of the rebuke of *Ambroſe*

Aug. de cohabitatione clericorum & mulierum, ſeu de ſingulari. clericorum.

or

or *Hierome*. And a little after: what great Bishops, and what excellent Clerkes, after many fiery trials, and victorious combats, after many wonderfull things done by them, are knowen to haue shipwracked with them all, when they woulde sayle in a slender barke? What mighty and strong Lyons hath this one delicate infirmity (that is, luxury) tamed: which being vilde, base, & wretched, yet maketh pray of great things.

Hierome in an Epist. to Nepot.

Saint *Hierome* doth agree vnto this: Sayth he, either be indifferently ignorant of all the maydes and virgins of Christ, or els indifferently and equally loue them: neither haue affiance and confidence in thy forepassed chastitie; for thou canst not be more holy then *Dauid*, nor more wise then *Salomon*. Always remember, that

a woman caſt the tiller of Paradice out of his poſſeſſion.

And S. *Iſidore* ſayth: If thou ſtandeſt neere a ſerpent, thou ſhalt not be long ſafe: and if neere a fire, thou ſhalt waxe warme, albeit thou be iron. But Saint *Bernard* doth more vehemently taxe them, that do continually conuerſe with women. To be alwayes with a woman, ſayth he, and not to know a woman, is it not more, then to rayſe the dead? that which is leſſe thou canſt not do, and ſhall I beleeue thee in that which is greater? *Bernard* ſayth this, either that he might terrifie vs, or that it is ſo in the truth of the matter. Be as it will, that is at the leaſt greatly to be feared, which ſo great a man ſo ſeriouſly vrgeth.

Bernard vpon the Canticles.

For theſe reaſons, and counſailes of the Saincts, the ſeruant

of

of God, who caryeth ſo great
treaſure in an earthen veſſell
ought to walke aduiſedly an
circumſpectly, mortifying him
ſelfe in all his members, fearin
in the midſt of ſecurity: for thi
feare bringeth greater ſecuritie
That here is to be noted, whic
Saint *Hierome* ſayth; that we
muſt not relye vpon our fore
paſſed chaſtity: for there is no
thing ſo neere vnto danger, a
too much confidence.

Neither only muſt we fly to
much familiarity: but alſo a
occaſions, that diſpoſe vnto it
for he that would take away th
ende, muſt alſo take away th
meanes, which diſpoſe to th
end. For oftentimes there lurke
a ſerpent in the graſſe, and th
friendſhip, which begun in th
ſpirit, many times endeth in th
fleſh: and the gold in contin
an

ance of time is turned into drosse. And albeit the thing it selfe hath a show and colour of that which is good, yet it is needefull that man alwayes thinke, that his aduersary sleepeth not: and that then poyson is the neereſt, when he intermingleth moſt honny.

THE NINTH ADMONITION, *that euery one before all things ought to walke in his calling, that he may satisfie the obligation of that estate in which he is bound.*

CHAP. L.

THe ninth admonition is, that a deuout man haue for a principall foundation of his life, that before

before all things he ſatisfie thoſ
things, to which he is bound b
the reaſon and condition of h
eſtate: which being done, let hi
beſtow, as pleaſeth him, all the
ther time vpon the diuine wo
ſhip. For we muſt knowe, tha
prayer, ſpeaking properly, is non
other thing, then a petition, b
which we deſire grace of God
that we may walke in his com
maundements, and fulfill his wil
as knowing our owne infirmiti
and vnſufficiencie to walke
without his eſpeciall grace. Th
Prophet ſignifieth this, when h
Pſal. 119. ſayth, *I opened my mouth and pa*
ted, becauſe I loued thy commau
dements: as if he ſhould ſay, B
cauſe I haue deſired to keepe th
commaundements, and cann
do it without the helpe of t
grace & ſpirit, which thou giu
to them that humbly aske it

hee, for this I open my mouth in
rayer, and desire of thee, that
hou wouldest giue me the grace
f thy spirit, that being supported
y his helpe, I may keepe thy
ommaundements, which I haue
nely and earnestly desired.

Which seeing it is so, it is ma-
ifest that the keeping of the di-
ine commandements ought to
e the beginning of our cogita-
ons: and all our prayer, and
hatsoeuer dependeth of it, is to
e directed to that end. Vnder
his first bond is contained, what-
euer pertayneth to the estate
d condition of euery one: as
ose things are which belong
to the ministery, to man and
ife, to a Bishop, to a Iudge, to a
aister, to a clyent, and to be
iefe, to euery man in his seueral
lling and place. For euen as
ese estates are instituted of God,

so

ſo alſo their lawes, ſtatutes, an
ordinances are ordained of him
Therfore he that doth violate th
lawes, doth reſiſt the diuine ord
nance. Therefore that veſſell
election, and that ſanctified ma
ſion of the holy Ghoſt, doth
often at the end almoſt of all h
epiſtles, admoniſh euery on
what his eſtate and condition
quireth, that is, what the ſon
oweth to his father, and what
father to his ſonne: in like ma
what the husband oweth to
wife, and what the wife to
husband: what the ſeruant ow
to his maiſter, & what the mai
to his ſeruant. Go to then, if th
lawes and ordinances be of G
what greater confuſion can th
be, then ſo to attend vpon pra
(by which we craue ayd to ke
the law of God) that in ỹ me
time we neglect the keeping

Prayer is ordayned, that obedience may be preſerued.

he law? What other thing is this, hen to leaue the ende for the eanes destinated to it? to for-ke the hauen for sayling? and to ſt away health for the medi-ne, by which we obtain health? What other thing is this, then at a mā in prayer seeketh more r himselfe, then he doth for God? d had rather satisfie himselfe, en satisfie God? for he leaueth od for the loue of himselfe: at is, he leaueth that which God mmandeth, that he may do at, which pleaseth himselfe.

To be briefe, this is none other ng, then not to vnderstand at what prayer is: neither for at it is ordained, when for it t is relinquished, which was be sought. For if all the force d efficacie of prayer consisteth ein, that we compasse vnto spirit and courage to keepe the com-

commaundements of God: wh
ignorance then is it, to forſak
the obſeruance of the diuine law
and to runne vnto prayer? As th
A Simily. Smith knoweth that his iron
firſt to be heated, and to be mad
ſoft, before he labour to make
ſtamp in it: ſo prayer is to be
ſed to the ſoftening of the hear
that thereby it may be made re
die for the keeping of the diuin
law. This then is the firſt an
chiefeſt ende, to the which tr
and perfect prayer is to be d
rected. To declare and manife
this, we haue moſt euident an
apparent examples and argume
in the Scriptures: but I haue foun
none more excellent or more
for this purpoſe, then that Pſalm
whoſe beginning is; *Bleſſed*
Pſal. 119. *thoſe that are vpright in their we*
and walke in the law of the Lor
Which Pſalme is ſo great, th

the Church hath diuided it into two and twenty parts; for there are in it a hundred seuenty and sixe verses; among which scarcely there is one, in which mention is not made of the law, or of the commandements, or of the testimonies, or of the wayes of God, or of his words: all which signifie the same thing. Sometimes vnderstanding is desired to comprehend the meaning of the law of the Lord: sometimes grace is imlored, to the keeping of it: sometimes great fruites and commodities are reckned vp, which come into them that obserue it, and againe great plagues and punishments are denounced against them that violate it: sometimes also the prophet declareth, how all his pleasure, all his loue, all his delight, and all his cogitations were bestowed vpon it.

The whole Pſalme then, and all the words and meditations of it, are directed to this end, that therby the ſeruant of God may vnderſtand, that he ought to haue none other aime in this world, none other inheritãce, none other glory, nor treaſure, then the keeping of the diuine law: and to this end the whole ſtation and courſe of our life, all our conſiderations, and ſo all the exerciſes of our prayer are to be directed. If this then ought to be our intent, is there any thing more contrary vnto it then for prayer to forſake ỹ very end of prayer? Saint *Bernard* did not ſo, who many times willingly and of ſet purpoſe did leaue of not only prayers, but alſo meditations, that he might execute his function of preaching and teaching (for it was his vocation)

Prayer is to be ſet after publike good.

he testifieth in a certaine sermon in these words: If I haue found at any time that any of you haue profited by mine admonitions, then I confesse that it doth not any wayes grieue me, that I preferred the care and cure of preaching before mine owne ease and quiet. I am with patience pulled from the embraces of vnfruitefull *Rachel*, that by *Leah* there might abound vnto mee fruites of your proceedings and profiting. Surely it shall not yrke me at all of mine intermitted quiet, and imployment in preaching, if I shall see my seede fructifie in you, and that by it the fruites of your righteousnes are increased. For Charity, which seeketh not those things that are her owne, hath long ago very easily perswaded me, to prefer none of mine owne desires before your

Bern. in his 51. ser. vpō the Cant.

profits. To pray, to reade, to write, to meditate: and if there be any other gaines of ſpirituall ſtudie, all theſe haue I accounted as hinderāces for your ſakes. This ſayth he. And in another ſermon; Do not thinke, my brother, that by this, any preiudice is done to the loue of thy quiet, to the actes of holy obedience, or to the traditions of thy elders. Otherwiſe the Bridegrome will not ſleepe with thee in one bed, eſpecially in that, which for the flowers of obedience thou beſtraweſt with hemlock & brambles. For which he wil not heare thy prayers; neither will he come when thou calleſt him. For ſuch a great louer of obedience, that had rather dye then not obey, will not giue any part of himſelfe to him that is disobedient. Neither will he allow of the vaine leiſure of thy con-

In his 46. ſermon vpō the Cant.

templa-

templation, &c. Furthermore, as we are to direct our prayers according to this aime and leuel, so also we must examine the fruite of our prayers. For without controuersy, the fruite of prayer is the obseruance of the diuine law: which the Prophet signifieth plainly, who when he had said, that the righteous man *meditated day and night in the law of the Lord*, presently he addeth, *And he shall be like a tree planted by the riuers of waters, that wil bring forth her fruit in due season*: which fruit of a certaintie is none other, then the keeping of the diuine commandements: so that from the continuall meditation of the law, doth spring the keeping of the law. Therfore, my brother, whose duty it is to meditate vpon this holy law, if at any time occasion be offered thee, to do that which the

The fruite of prayer is the keeping of the law.

Psal. 1.

law commaundeth, be ready to performe it: and hereby thou ſhalt know, whether thou haſt meditated on the law of the Lord with fruit. Let the Iudge do his duty, and the Prince his: let the Biſhop, the Miniſter, the husband, the wife, the ſeruant, the maiſter, the ſonne, the father, do their duties alſo: and let euery one faithfully execute that, which is committed vnto him, and belongeth vnto his place and calling. And if he ſeeth that it goeth not well with him, and that he goeth not the right way, let him thinke that he abuſeth this exerciſe, and that this medicine will not be profitable vnto him, becauſe it attaineth not the end, for which it was ordained. For if the end was by it to get a chearefull ſpirit, & a freſh feruour to walke in the commandements of the Lord: how ſhall

he be sayd to haue obtained this spirit, or this deuotion, who so vnwillingly, and so lazily goeth about the keeping of the law? for deuotion is none other thing, then a promptnes and readines of mind, to do all those things, that God hath commaunded.

The greater part of the world at this day is plunged in this errour: For we see very many, who, that they may not vndergoe the least crosse or trouble, do altogether neglect that which belongs vnto their duty, to the scandale of many, and to the wronging of themselues. Let vs graunt that they doe not belong vnto the number of these, who are truly deuout, and haue so endeuoured themselues for the loue of God onely; yet they are to be referred to this number, who haue taken this exercise vpon them

for delight, or for honour, or recreation, or for to get greater authoritie, or for any such ende. These are they, for whome vertue heareth euill, and the exercise of prayer is defamed: whileſt men do iudge not by the nature of the thing, but by the perſons; neither do reſpect the vſe, but the abuſe.

The Apoſtle very well vnderſtoode this, and willeth to preuent it, writing vnto *Titus*, and commanding him, that he ſhould be inſtant in ſeaſon, and out of ſeaſon, that he ſhould admoniſh euery one to doo their duties. And when as now he was come vnto maryed women, he ſayth:

Tit. 2. *Exhort the young women to be ſober minded, that they loue their husbands, that they loue their children, that they be diſcreete, chaſt, keeping at home, good and ſubiect vnto their husbands, that the word*

of

of God be not euill ſpoken of. Thou ſeeſt in this Chapter, how plainely the Apoſtle doth warne euery one of his duty, propounding vnto thē not only what they ſhould do, that is, to haue a care of their houſe &c. but alſo from what they ſhould abſtaine, that is, that the word of God be not euill ſpoken of, and that their neighbour ſhould not be ſcandalized, &c. which is done, as often as any one offendeth in thoſe things, which belong vnto his duty.

But becauſe this matter is very neceſſary, for more euidence of it will alſo ioyne the doctrine of the ſequent admonition, wherein will more copiouſly ſpeake of the ende, which is to be looked vnto in this holy exerciſe: and of the errours that are committed in it.

THE TENTH ADMONITION is, of the end which is to be looked to in this exercise.

CHAP. LI.

THe tenth admonition is conuersant about the end, which is to be obserued in this exercise. For seeing that the ende is the principall circumstance of morall actions, it is the roote and foundation of all them that follow: if an errour be committed in it the whole worke becommeth erroneous: but if the end be good then the whole work wil be good.

The whole worke dependeth of the end,

Therefore we must here note that the chiefest part of a Christian life is the mortification

Mortification of affections is the chiefest

our affections, and the subduing of our owne wills. For the end of this life is loue and charity, and of this loue is bred a generall obedience of all the diuine commandements, and a perfect conformitie of our wills with the diuine will; which Christ testifyeth plainely in the Gospell, saying: *If any man loue me, he will keepe my word, and my Father will loue him, and we will come vnto him, and will dwell with him.* And a little before; *He that hath my commandemẽts, and keepeth them, is he that loueth me.* Hence it is, that perfect loue and perfect obedience seeme to be one and the selfesame thing: for he that loueth, cannot but do that, which he commandeth, whome he loueth; but he that hateth, contemneth the precepts of him, whome he hateth. duty of a Christian. Iohn. 14.

There-

Therefore to this kinde of obedience, mortification, and the deniall of our owne will before all things is required. For euen as a yong set or slip cannot be grafted into a tree, vnlesse first that branch be cut off, into whose place it is to be inserted: so the diuine will cannot be grafted into our heart, vnlesse first our owne will be lopped away; for these two wills are contrary one to the other. This is the function of mortification, and the vse of morall vertues, which are especially conuersant about this. For the greater part of them consisteth in this, that they may restraine some one of these passions, that they may make way for the actions of vertue, in which the obseruance of the diuine law consisteth. By all which it followeth, that the ende of this whole busines is loue, obedience

A Simily.

The duty of mortification is to kill and subdue our owne will.

dience, and the mortification of al our euill affections: as in very few words *Ecclesiasticus* teacheth, saying; *The children of Wisedome are the Church of the righteous, & their of-spring is obedience and loue*. By which wordes he signifieth, that the chiefe fruites of righteousnes are two: for the first begotten child is the loue of God, of which is bred obedience vnto his will: the which that we may satisfie, it is needfull that our owne bee denyed, which is the proper duety and function of mortification. For which cause all the Saints haue made an especial account of mortification: for it is the first gate and entraunce vnto all other vertues. Eccesi. 3.

This is that crosse, which our Sauiour so greatly commendeth in the Gospell, vpon which all our inordinate affections are to be

be crucified, as al they haue done, and doe, of whome the Apoſtle
Gal. 5. ſpeaketh; *They that are Chriſtes, haue crucified the fleſh with the affections and the luſtes.*

Seeing therfore that this croſſe is of ſo great weight and momẽt, and ſo abhorred and hated of our fleſh: and ſeeing that thoſe things which are ſo hard and difficult, cannot bee performed without great ſtrength and fortitude: and ſeeing that vnſauery reliſhes cannot be got downe without ſome ſauery ſauce, therfore praier is ordained, in which both things are
What we obtaine by prayer. found. For by prayer wee obtaine fortitude and courage to fight againſt *Amalech* our enemy: & by prayer the diuine grace is beſtowed vpon vs, which alone can do al things: in it charity is kindled and exerciſed, which is the mother of all vertues, & by this our eyes are daily

daily more & more opened vnto the diuine knowledge: to be briefe in it the ioy of the holy Ghoſt is cómunicated vnto vs, by which the way of the Lord is made moſt pleaſant and ſweet vnto vs: according to that of the Prophet; *I will run the way of thy commandements when thou ſhalt enlarge mine heart.* Pſal. 119.

For this cauſe prayer is ſo exceedingly commended of all the Saints: not onely for that, which it is in it ſelfe (although it be an eſpeciall acte of Religion) but alſo, and that cheefly, for the great helpe and ayde it bringeth to them that endeuor to the foreſaid end.

So that it is not ſo praiſed and celebrated, becauſe it is the ende, but becauſe it is an eſpecial means vnto the end: not that it is health, but becauſe it is a medicine procuring health. Praier is not th'end but a meane to obtaine the end.

If

If any man therefore ſhould be frequent in prayer, and yet diſſolute and loſe in manners, neyther endeuour himſelfe vnto vertuous actions, hee ſhould not much differ from one that is ſicke and vnſound, who alwaies vſeth medicines, and yet is neuer the better, but ſtill continueth in the ſame infirmity: he is wretched & miſerable after a double manner; firſt by reaſon of the griefe & vexation of the infirmity, & ſecondly becauſe of the continuall horrour and annoyance of the medicines.

This is a principle and an axiome generall and true: by which any one may eaſily vnderſtād the ſundry errours, which are wont to be committed in this reſpect. For there are ſome, who when they finde ſweetnes in prayer, and difficulty in mortificatiō, they leaue

or the weetnes of aier ſome e reie & e bitter- s of mor- ication.

that

that which is difficult, and embrace that which is easie: they reiect that which is bitter, and take that which is sweete, & they so giue themselues wholy to praier, that they make small account of mortification.

For mans heart is greedy and desirous of any pleasure, so that some Philosophers did not blush to affirme; That pleasure was the last end, and center of humane felicitie: But all other affirmed, that it is the baite of al euils, for by the desire of pleasure very many doe cast themselues headlong into all vices & enormities. What? is mans appetite so powerfull, that as water of his owne naturall motion doth alwaies slide & drop downwards, and if any one desireth to hinder that passage, he profitteth nothing, for it will seeke for some corner or chinke, which it may breake

The Epicures.

A Simily.

breake through: ſo alſo our heart is alwaies ready bent to all kinde of pleaſure, ſo that if ſilence bee impoſed vpon it, & any one thing be denyed vnto it; foorthwith it ſwelleth & rageth, now winding it ſelf this way, now y way, ſeeking for a vent, & neuer reſteth, vntil it hath ſatisfied the luſt. Therfore it is very well ſaid of a certaine Doctor, that nature is ſubtill, and in all things ſeeketh her ſelfe: yea in thoſe men, that are more perfect and Diuine.

Nature is ſubtill.

And rightly he calleth her ſubtill, becauſe with great modeſtie, ſo that ſhe is not perceiued, ſhee entreth where ſhe liſteth: and inſinuateth her ſelfe, whether ſhe is not called; that ſhe may ſearch, if ſhe may finde ought, that may bee either pleaſant or profitable vnto her, which ſhe may enioy, or which ſhe may reſt in.

Hence

Hence the greater part of errors arise, which are wont to meete with vs In this way. Hence first ariseth the corruption of the intent of the good works we do: the onely and principall ende of which is God: our sensuall appetite doth contrary and gaine-say this ende, which alwaies seeketh something, wherein to delight it selfe. And this is a principall and a cheefe thing, that doth corrupt al our workes, and causeth, that the Water is not altogether pure.

Hence it is that many liue in errour, thinking that they haue done many good workes, in the ministery of the Lord: which when they come to be examined at the strict iudgement of God, it presently & plainly appeareth, ỹ it was not pure gold, ỹ they brought, but mingled with drosse, and full

full of the mud of theyr owne loue.

From this fountain it also ſpingeth, that many in the exerciſes of prayer, of reading, & meditation, &c. do hunt after nothing els, but delight, and a certaine ſpirituall ioy, and in this they place the height of their deſire: perſwading themſelues, becauſe it is a ſpirituall delight, that they are now in a ſafe hauen, and that there cannot remaine any daunger, but in a carnall delight, they doe not marke, that ſelfe loue, that ſpirituall gluttony, couetouſnes, and ſuch like affections, may alſo haue place heere, as a certaine Doctor ſaith: & perhaps ſo much the more, as theſe delightes are greater, and more deſired.

At the leaſt this is certaine, that the roote of all this euill is the loue of our ſelues, which hath an eye

eye alwaies vnmoueably faſtned vpon priuate commodity & ſelfe gaine: whether it be in this matter, or in that: that is, whether the commodity be of delight, or behoped for by a falſe ſurmiſe, vnleſſe the difference be heereein, that the fault is greater, and the error leſſer, when the delight is filthy and vnhoneſt; and the fault is leſſer & the error greater, when the fault is not in the deſire, but in the opinion: that is, when as a man doth expect more, or hath that thing in greater price, which hee deſireth, then the nature of the thinge is in it ſelfe.

But if thou ſhalt ſay vnto me, that there are not many, who are thus deceiued: for that no man is ſo blinde, that wholy intendeth and ſeeketh for delight in the exerciſe of his prayers and ſtudies.

I answere, that they are too ma-
ny, who are thus deceiued: for we
see by experience, that many are
so tyed to this study and exercise
that if at any time a worke of cha-
rity, or of corporall trouble be of-
fered vnto them, presently they
shrinke backe, and rather impose
it vpon any other, then they will
vndergoe it themselues. And this
is a manifest signe, that such doe
not purely and simply seeke for
the good pleasure and will of
God. For when that offereth it-
selfe, which they know to be plea-
sing vnto God, they turne them-
selues from it, and turne vnto that
which is pleasing and pleasant
vnto themselues: none otherwise,
then if nothing was acceptable
vnto God, but that which was al-
so gratefull vnto men: when as in
a manner the contrary is alwaies
true, that that doth lesse please

men

men, which is moſt grateſull vnto God.

They that thus ſerue God, and loue him for ſuch an ende, as yet they haue not fully receiued the ſpirit of the adoption of the ſonnes of God: but onely of ſeruantes, and therefore they are rather to be called hyrelings, then ſonnes: for their chiefeſt intent is their owne commodity. Certaynely my Lord, hee doth not as yet know thy goodnes, who ſo loueth thee: neither doth he as yet know of what might and maieſtie thou art, or what thou art, who after this manner ſeeketh any thing without thee.

He that thus loueth thee, doth not loue thee with a chaſt & pure loue, as the loue of the Spouſe is towards her Bridegroome: but with a fained & mercenary loue, as that is of whoores and harlots,

who

who rather respect the commodi
ty and the pleasure, then the per
sons, whome they loue. Wha
is more foule and filthy, then
to loue God with such a loue?

Hence also ariseth another er
rour, and that not a little one, tha
is, when as we greatly esteeme o
(as we said before) the exercise
of praier, and contemne the exer
cise of mortification.

For that there is pleasure in
the one, and greefe in the other
and mans heart doth reiect the
one, and embrace the other, doth
embrace that which delighteth
and reiect that which tormen
eth;

This is the cause, that we se
many diligent in hearing of Di
uine seruice and Sermons, an
very long and copious in praier
and doe diuers times receiue th
holy Communion; and are wi
lin

ling to ſpeake of God, and alſo glad to heare others ſpeake of him; and do cheerefully conuerſe with godly and religious men; & yet are prone vnto anger, luſt, ambition, and obſtinate in their own conceipts and opinions; neither will giue place or depart a haire from their owne right, neither do they ceaſe to detract and backebite others. They are merry & do ſeeke to fare deliciouſly, to liue daintily, to eate and drinke of the beſt, to cloath their body ſumptuouſly, & to vſe themſelues effeminately; yet neuertheleſſe for all this they would liue deuoted vnto God, & haue ſociety and familiarity with him. Hence it is, that if at any time they finde not that accuſtomed ſweetneſſe in prayer, which they deſire, forthwith they caſt downe their heades, looſe their patience, and weep, becauſe they

The abuſes of many that would ſeeme deuout.

who rather respect the commodi
ty and the pleasure, then the per
sons, whome they loue. Wha
is more foule and filthy, then
to loue God with such a loue?

Hence also ariseth another er
rour, and that not a little one, tha
is, when as we greatly esteeme o
(as we said before) the exercis
of praier, and contemne the exer
cile of mortification.

For that there is pleasure i
the one, and greefe in the other
and mans heart doth reiect th
one, and embrace the other, dot
embrace that which delighteth
and reiect that which tormen
eth;

This is the cause, that we se
many diligent in hearing of Di
uine seruice and Sermons, an
very long and copious in praier
and doe diuers times receiue th
holy Communion; and are wi
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ling to ſpeake of God, and alſo glad to heare others ſpeake of him; and do cheerefully conuerſe with godly and religious men; & yet are prone vnto anger, luſt, ambition, and obſtinate in their own conceipts and opinions; neither will giue place or depart a haire from their owne right, neither do they ceaſe to detract and backebite others. They are merry & do ſeeke to fare deliciouſly, to liue daintily, to eate and drinke of the beſt, to cloath their body ſumptuouſly, & to vſe themſelues effeminately; yet neuertheleſſe for all this they would liue deuoted vnto God, & haue ſociety and familiarity with him. Hence it is, that if at any time they finde not that accuſtomed ſweetneſſe in prayer, which they deſire, forthwith they caſt downe their heades, looſe their patience, and weep, becauſe

The abuſes of many that would ſeeme deuout.

they could not weepe in prayer: and they moſt plentifully powre foorth teares, not teares of deuotion, but of impatience. And ſuch, as for this cauſe doe weepe, doe not ſhed teares becauſe they ſee themſelues ful of anger, pride, coueteouſnes, ſelfe loue, and many other vices, & deſtitute of humility, charity, and other vertues, more neceſſary then thoſe teares are.

And this errour doth ſo farre exceede, that ſome of them haue their Deuotion in ſuch regard and reckoning; that they eyther neglecte, or contemne true righteouſnes, to the which notwithſtanding they are bound by the diuine law. They think that they haue moſt greeuouſly offended, if they doe not euery day heare diuine ſeruice; if that euery day they doe not make an end o

thoſ

those prayers, they haue appointed vnto themselues, and so satisfie the calender of their deuotion, which if they haue not done, they can neyther eate nor drinke quietly; when as in the meane time they can sleep soundly and sweetly, hauing their coffers and chestes stuft full of rich garments and rustie coyne, neuer considering that there are so many poore and naked, which perish and faint through hunger and cold. Their conscience full of faults & crimes doth not take away their sleepe, neither doth it hinder their rest, although it be clogged with the burdens of many debts, which they are able to repay, but do not. And also whē as they haue not for many yeres saluted their neighbor by reason of an inueterate hate to the great scandall of much people: neyther haue regarded

thoſe things, which belonged to their eſtate, and vnto the conditiō of their family, yet for al this they haue ſecurely ſlept, & not any whit haue bin trobled or diſturbed for it. And yet if any of theſe things do offer themſelues vnto them, eſpecially if they haue any trouble, or difficulty annexed vnto them; they vtterly reiect them, pull backe theyr handes, and ſay; that by this labour theyr heart is diſtracted, and their Deuotion hindred; which is none other thing, then to forſake the heade for the feete: for they make more account of the quiet of theyr heart, which diſpoſeth vnto praier, then of the obedience of the Diuine law, vnto which prayer is diſpoſed.

It is likely that ſuch men neuer read that of our Sauiour; *Not euery one that ſaith vnto mee, Lord, Lord,* Math. 7.

Lord, shall enter into the kingdome of heauen, but he that doth my Fathers will which is in heauen.

This Deuotion without the foundation of righteousnes is one of the principall and most vniuersall errors, that are wont to meet with man in this way, for it altogether destroyeth a spirituall life in euery body. For whereas the end of this life is the fulfilling of the diuine law, and the meanes, by which we attaine this ende is prayer (as we haue often said) this errour without question peruerteth this order; for of the end it maketh a meane, & of the meane, maketh the end, & so it confoundeth all things.

I would to God that they were very few, who in this respecte were deceiued: But I feare, seeing that the kingdome of selfe loue is very large, least also the

plague, which ſpringeth from it, be very generall; albeit in ſome one reſpect it expatiateth more, then in another: yet few there be, that are altogether free from it.

Neyther let any one thinke that this Doctrine is contrary vnto that, which before we haue deliuered, as concerning the too much buſines in externall matters: for that doth rebuke them that altogether forſake the exerciſe of prayer, that they may attend vpon exteriour labours: and this that wee haue heer ſaid, is contrary to the other extreame, and doth blame them, that ſo giue themſelues to prayer, that they will not entermeddle with any externall buſines, although it be very neceſſary. Both of theſe are extreames, which vertue doth alwaies abhorre, conſiſting in a meane

meane.

For our busineſſes ought not to be ſo many and ſo great, as to choake our prayer; nor our prayer ought to be in ſuch eſteeme, that for it the workes of vertue be neglected, which are proper vnto our eſtates and callings.

OF A REMEDY MOST profitable and avayleable against all theſe kindes of errors.

CHAP. LII.

HE therefore that would be freed from all theſe errors, let him ſet downe vnto himſelfe the laſt end of all his labours and troubles to bee the keeping

of the law of God, and the obseruing of his moste holy will, and also the mortifying of hys owne will: let him vse the sweetnes of prayer to temper & qualifie the cup of bitternes, and let him assuredly perswade himself, that by how much the more any one drinketh of this cup, by so much hee hath profitted; and by how much lesse any one hath drunke of it, by so much he hath lesse profitted.

Let him diligently marke, how much hee dayly profitteth in humility, as well in that which is inward, as in that which is outward: how he brooketh the iniuries, that are done vnto him: how he succourerh the infirmities of others, & releeueth the necessities of his neighbor; how he hath a fellow feeling of his brethrens miseries; how he reproacheth not

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the eſcapes & falles of his neighbor: and how he hath learned to hope in the Lord, when tribulations are at hand; how he moderateth his tongue, keepeth his heart, bridleth the fleſh with al her luſts & concupiſences, how he gouerneth & ordreth himſelfe, as well in aduerſity as in proſperity, that he be not caſt downe of the one, nor puffed vp of the other. How he carrieth himſelfe in all thinges with grauity and diſcretion. But before all thinges let him diligently conſider, whether the loue of honour, of pleaſure, of the worlde, and of ſuch like affections bee killed and mortified in him, and according to the rule, that euery one ſhall finde in himſelfe, let him ſo iudge: and not according to the quantity of ſweetnes, which he ſhall feele in prayer.

Mortification is necessarie.

But if we would attaine vnto our true end indeed, it ought not to be sufficient vnto vs, to haue looked vnto prayer: but it is also requisite, that with one eye, and that with the best, we haue a regard vnto mortification, and with the other vnto prayer. If we will doe this, at the length wee shall come vnto true contemplation. Otherwise prayer will profit nothing without mortification: neither can perfect mortification be had, without the help of prayer.

For prayer and mortification are as two sisters, one of which doth help the other in all thinges, that are to be done.

The two Alters in the temple of Salomon what they signifie.

Which two vertues were figured and pointed at by those two Alters, that were in the temple of *Salomon*; vpon one of which, sacrifices were alwayes offered;

and

and vpon the other nothing but incenſe.

By the Alter of Sacrifice, on which diuerſe liuing creatures were daily killed and ſacrificed, mortificatiõ is vnderſtood, whoſe duety it is, to ſacrifice and cut off the heades of our appetites: By the Alter of incenſe, prayer is meant, which like incenſe kindled by the Diuine loue, doth aſcend out of our hearts euen vp to heauen, & there doth deale with God about the diſpatch of our buſines.

He therefore that after this manner deſireth to bee the Temple of the liuing God, let him haue in his Soule theſe twoo Alters: one is his ſuperiour part, where alwayes may fume the incenſe of prayer, and meditation, that that of the Pſalmographer may be fulfilled:

Psal. 119. *O how loue I thy law, it is my meditation continually.* The other in his inferiour part, where alwaies hee may offer Sacrifices of his concupiscences and appetites; that that of the Apostle may bee done; *Mortifie your*
Colos. 3. *members which are on the earth, fornication, and vncleanesse, inordynate affection, euill concupiscence and coueteousnes which is idolatrie.*

This is that myrrh, of which the Spouse speaketh in the Canticles: *I will goe,* saith shee, *into*
Cant. 4. *the mountaine of myrrh, and to the hill of incense.*

For as by incense prayer is vnderstoode, so by myrrh mortification is meant: which is most bitter vnto our taste, but most precious in the sight of God, and of moste acceptable sauour. Neyther doth it want a mistery,

that

hat myrrh is attributed to the mountaine, and incenſe to the hill: perhaps that it might be inſinuated, how mortification is farre more excellent then prayer, as well in difficulty, as in dignity. For as an vniuerſall mortifying of all our appetites is more difficult then prayer, ſo alſo it is more excellent and more neceſſary. And as the hill is the way vnto the mountaine, and the meanes to aſcend vnto it, ſo prayer is the way, and the aſcending to mortification. Therefore the ſeruant of God is to be admoniſhed, that the more ſweetnes he feeleth in prayer, the more cheerfully he prepare himſelfe vnto greater troubles: conſidering that it is meete and requiſite, that he ſuffer for that Lord, by whom he hath bene dealt with ſo louingly & ſo tenderly: and let him weigh

Mortification is difficult.

and

and marke that these consolatiõs which are giuen vnto him, are but breathings bestowed vpon him to this end, that with greater courage he may returne into the field.

Christ in the glory of his trãsfiguration did speake of his passion.

And we are faithfully to marke and consider, that at that very time, when the Lord was transfigured vpon the mount, when his face did shine like the Sunne, and his garments were as white as snow: I say that at that very time, in the midst of so great ioyes he spake of those things, which afterwards he was to suffer at Ierusalem. What? had the busines of his passion any fellowship or participation with his transfiguration? If musick be vnseasonable in the time of mourning; shall not mourning in like manner be vnseasonable in the time of musicke, and publike re-

ioycing?

ioycing? Truly this hath place at the feasts and meetings of this world; but not in diuine solemnities, where consolations are giuen for tribulations: rest for torment; and for the crosse transfiguration. So that as often as the seruant of God feeleth any comfort, let him assuredly know, that he is cited, and prouoked vnto a new combat: and as these consolations doe binde a man vnto tribulations; so wee must thinke, that wee are called vnto tribulations, as often as wee feele that wee are comforted. Therefore as a diligent and carefull traueller, that entreth into an Inne, that he may breake his fast, eateth, and withall is carefull to make an ende of the voyage he hath taken in hand, so that although his bodye be in the Inne, yet his heart and minde

A Simily.

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is about his iourney: ſo alſo the ſeruant of God, when he goeth to pray, let him on the one ſide enioy celeſtiall ſweetnes, and on the other ſide let him purpoſe to beare troubles and moleſtations for his loue, of whome he is ſo much made of, and who will not haue any one to eate his bread, but in the ſweate of his face.

Let this then be the ende and ſcope of this buſines; that before all things we write in our hearts theſe wordes of our Sauiour: *If any man will come after me, let him deny himſelfe, and take vp his croſſe dayly, and follow me.* And becauſe this croſſe can hardly be taken vp, vnleſſe we be helped by the fortitude and alacrity of prayer: therefore we betake our ſelues to this vertue, as to a moſt faithfull guide, which doth bring vs to this ende. Therefore that we de-

Luke. 9.

ſire,

ire, is not denyed vnto vs, but
raunted: and God doth beſtow
pon vs ſpirituall conſolations;
ot that we ſhould reſt in them,
ut that we ſhould be refreſhed
nd encouraged by them, to aſ-
end euen to the top of this glo-
ious mountaine. This is that
hich the Prophet wiſhed and
rayed for, when he ſayd: *Reioice* Pſal.8.
e ſoule of thy ſeruant: for vnto
ee, O Lord, do I lift vp my ſoule.
nd in another place, *My ſoule* Pſal.
all be ſatisfied, as with marrow
dfatneſſe (ſo with deuotion) *and*
y mouth ſhall prayſe thee with
full lips. Therefore after this
anner, and to this end, we ought
vſe diuine conſolations: not
ly that we may be delighted
ith them, but rather that we
ay be afflicted: as that holy
ule vſed them, of whome it is
d: *She ouerſeeth the wayes of* Pro.31.
her

her houſehold, and eateth not the bread of idlenes.

THE ELEVENTH ADmonition, that viſions and reuelations are not to be deſired.

CHAP. LIII.

OF thoſe things, which hitherto haue beene ſpoken of, this alſo is concluded: If we are not to ſeeke for diuine conſolations, and ſpirituall delights that we ſhould reſt in them, or that by them we ſhould only be delighted; much leſſe are reuelations, viſions, inſpirations, or ſuch like to be deſired: for this is the very beginning of diabolicall illuſions. Neither let a man feare

hat for this he ſhall be diſobedi-
nt to God, if he ſhut all his gates
gainſt all ſuch things: for God
noweth, if he at any time will
eueale any thing vnto man, how
o finde an entrance, and to open
is gates after that manner, that
e cannot doubt, but certainely
now, that God is preſent. So he
ealt with *Samuel* being yet a 1. Reg. 3.
hilde, when he called him once,
wice, and the third time: and he
old him all things, that he would
haue him to know, ſo mani-
feſtly, that not any ſcruple
remained vnto him, nei-
ther could he doubt
of his embaſie.

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THE TWELFTH ADmonition, that the diuine graces are not boastingly to be reuealed.

CHAP. LIIII.

OVr scholler, that goeth vnto the schoole of deuotion, is heere also to be admonished, that he do make no vaine boast nor brag of those fauours, graces, and benefits, which God now and then is wont to bestow vpon his friends in their prayers. This is of so great moment, that a deuout man, according to the councel of S. *Bernard*, ought to haue written vpon the walles of his Oratory that sentence of the Prophet; Esay. 24. *My secret vnto my selfe, my secret vnto*

nto my ſelfe. Many do farre o-
herwiſe, who with full mouth at
ll occaſions do proclaime their
euotion, neither can they reſt,
ntill with great clamours and
ublike applauſe they haue di-
ulged that abroad, which they
ele within. This (ſayth a cer-
ine Doctour) proceedeth not
f the greatnes of deuotion, but
f the incapacity of the heart:
hich thing often happeneth vn- A Simily.
children, when as new clothes,
new ſhoes are giuen vnto
em; who cannot contayne thē-
lues, but that they muſt ſhew
em to euery one they meete.
ut theſe men the more they
aſt of theſe graces, the more
npty and deſtitute they are. For
en as fire, or any odoriferous A Simily.
fragrant ſmell, the more it is
uered and kept cloſe, the more
d longer it preſerueth the ſent,

and

and keepeth the heate: so als
the loue of GOD and De
uotion.

There be others also, that v
der pretence and colour of ch
rity with the secret danger of le
nitie, do reueale to their friend
all the blessings they haue re
ceiued of God: not considerin
that these benefits, which we
haue, are with greater diligenc
to be concealed, for the dange
of vaine-glory, then the sinn
wee commit, for feare of i
famye.

For this cause we are to kee
our secrets in all things, in whi
there lurketh any occasion of v
nitie or danger: which thing o
Sauiour would intimate, wh
he commanded his disciples
conceale the mysterie of
glorious transfiguration: wh
thing he also obserued in m

ther miracles: he did this, not or any danger hee feared to ome vnto himselfe, but for our xample, that wee should do he like.

THE THIRTEENTH admonition, of the feare and reuerence, which We are to obserue, when We stand in the presence of the Lord.

CHAP. LV.

FVrthermore let a man also obserue this, that when he lketh with God in prayer, he oe it with as great humilitie nd reuerence as may bē: So nat albeit his soule be as it were nderly embraced & cherished

of

of God, and adorned with ma
graces and fauours, ſo that it ha
attained that eſtate, that it m
ſay with the Spouſe: *His left ha*
is vnder mine head, and his righ
hand doth embrace me: yet let hi
turne his eyes into himſelfe, an
behold his owne vildnes, and b
humbled, and tremble before ſ
great a Maieſty. This is tha
which the Prophet ſayth: *Ser*
the Lord in feare, and reioyce
trembling. Reioycing with trem
bling is a new thing and vnhear
of: but both of them are nece
ſarye, when we come to a Lo
of ſo great goodnes and maieſt
and by how much the ſoule ſh
be more pure, by ſo much ſh
the humilitie be more acce
table: for it is written: *A Wom*
holy and modeſt, is a grace abo
grace.

Neyther let a man thinke th

the fire of loue is extinguished by this affection of feare: but let hym certaynely beleeue, that none other thing is done heere, then if wee should cast a little water into a hote burning furnace, that it might burne the more vehemently. For when as the soule on the one side doth meditate vpon the infinite immensitie of the diuine greatnes, and on the other side, vpon the bottomles pit of her owne vildnes; by how much more she is afraide of her selfe for this difference, by so much she doth more admire the incomparable goodnes of God, who doth so debase himselfe, that he is not ashamed to embrace so louingly a creature so vild. Moreouer, as much as the admiration of the diuine goodnes increaseth, so much increaseth the loue, the

ſoy, and thankeſgiuing for ſo great a benefit, with all other fruites and motions of the holy Ghoſt, which are wont alwayes to dwell in ſuch ſoules, which

Eſay. 66. *Eſay* ſignifieth ſaying; *To whom ſhall I looke? euen to him that is poore, and of a contrite ſpirit, and trembleth at my words?* This is ſpiritually to take vp ỹ laſt place & loweſt roome at the banquet according to the councell of our Saniour: for by and by the maiſter of the feaſt will come, and ſay to thee being bidden; *Friend, ſit*

Luke. 14. *higher: for whoſoeuer humbleth himſelfe, ſhall be exalted, and he that exalteth himſelf, ſhalbe brought low.* And if this gueſt be ſo acceptable in the eyes of men; how much more acceptable ſhal he be in the eyes of God, whoſe nature is to reſiſt the prowde, and to giue grace vnto the humble & lowly

THE FOVRTEENTH admonition, that sometimes we must pray longer, then at other some.

CHAP. LVI.

WE sayd before that the seruant of God ought to set downe vnto himselfe certaine times to pray in, as we reade that *Daniell* did in times past, who thrice a day prayed vpon his knees. Dan. 6.

That *Dauid* did the like, it is manifest by that which hee sayeth; *In the euening and morning, and at noone day will I pray, and that instantly, and he shal heare my voyce.* Now let vs adde Psal. 55.

beſides the ordinary time of euery day, that a man ought at certaine howres, (all other buſines ſet apart, although it be ſpirituall) wholy to giue himſelfe vnto prayer and meditation, and that more plentifull foode bee beſtowed vpon the ſoule, to repayre that, which was conſumed by dayly defects, and that ſtrength may be gotten to proceede further. For as the chil-

A Simily. dren of this world beſides their dayly repaſt, haue their extraordinary feaſtes and bankets, in which they are wont to exceede the manner of other refections: ſo it is alſo behoouefull, that the righteous beſides theyr dayly prayer haue their feaſts and ſpirituall bankets, in which theyr ſoules may feede not meaſurably (as at other times) but may be filled and ſtuffed with the di-

uine

ine ſweetenes, and with the plenty of Gods houſe.

We ſee that nature is not content with the deaw, that in the night time falleth vpō the earth, but alſo now and then it rayneth, and that plentifully, not for a weeke, but oftentimes longer; for ſo it is neceſſary, that the heauens ſhould be now and then more liberall towardes the earth, and ſhould ſo glut it, that neither the ſunne, nor the winde may make it dry: So alſo our ſoule beſides the common and dayly deaw, ought to haue certayne peculiar tymes, in which our eyes may do none other thing, then ſhowre downe moſt plentifull teares of deuotion; by which our ſoule may be ſo filled with the vertues and iuyce of the holy Ghoſt, that all the tribulations, and all the windes of A ſimily.

this world may not dry it.

Albeit this course is lawdable at any time, yet especially at the chiefe solemnities and feasts of the yeare: neyther is it lesse necessarye in the time of trouble, or after deliuerance from some offence, or after disturbance in some ouerthwart busines, then the recreation and refection of the body is necessary after long infirmitie. For otherwise a man cannot turne vnto himselfe, nor be renewed, vnlesse he bestow as much time vpon his returne into the way, as he spent, when he went out of the way: especially seeing that wee knowe that Deuotion is of the nature of those things, which are easily lost, but being lost, are hardly recouered.

Of what weight this busines is, no man can easily declare; for

it may be that at one of these times greater gifts and graces may be receiued, then at any other time. And according to the iudgement of the diuines, any one act done with feruour, and earnest zeale, doth more increase charity, then many done with numnes and feeblenes. If this haue place in other actes of vertue, certainely it shall also haue place in prayer, which doth more traffick with God by the way of mercy, then by the way of iustice: and therefore it may be so feruent and so zealous, that it may obtaine more in one day, then that which is feeble and dull can obtaine in many. Such was the prayer of *Sara* the wife of *Tobias*, who for three dayes and three nights, did neither eate nor drinke, but continuing in prayer, intreated the Lord with teares.

Sara, the wife of Tobias. Tob. 3.

The third day, when she perceiued that her prayer was heard she gaue thanks vnto God for her deliuerance. Yet it is credible that shee prayed oftentimes before, and requested the same things, at the hands of God (for it is a most vsuall custome among the righteous to runne vnto God in all their tribulations) but then especially her prayers entred into the presence of the glory of the great God. For long instance and harty perseuerance in prayer, doth adde force and heate vnto it, by which it is lifted vp into heauen.

Anna the mother of Samuel, 1. Reg. 1.

Anna also the mother of *Samuel*, for the recure of a defect that was in her, prayed with such earnestnes and feruencie, that *Ely* the Priest, seeing her gesture, the moouing of her lips, and the

dispo-

disposition of her countenance, supposed her drunke, and commaunded her to goe out of the Temple. When her prayer was most hot, then it was most forcible to obtaine that she desired, then she rose vp, and went away merry, neyther afterwards looked she sad, because she lost not the hope which she had conceiued, vntill she saw that accomplished, which she desired.

The Ecclesiasticall histories do speake of *Alexander* the Bishop of Constantinople, that when as *Arrius* came to Constantinople, and by the commaundement of *Constantine* was now to be receiued into the fellowship of the Church, the holy Bishop being not ignorant of the fraudulent dealing that *Arrius* vsed, in his subscribing to the Nicene Counceil, fell into

Socrates in the fyrst booke and second chapter of his Ecclesiasticall history. And Theodor. in his second booke, and 14 chapt. and others.

a dangerous gayneſaying of his admittance, and into a troubleſome purpoſe of diſputation with him; for he wanted no threatnings from *Euſebius* the Biſhop of Nicomedia, who did patronize the cauſe of the Arrians. *Alexander* being in this ſtreight, before hee would receiue *Arrius* into the Communion of the Church, and before he entred diſputation with him, he went apart into the Temple of Peace, ſhutting himſelfe there alone, and proſtrating himſelfe vpon the earth, many dayes and nights together with teares, he prayed vnto GOD, after this manner:

The prayer of Alexander Biſhop of Conſtantinople.

O God, ſayd he, graunt for thy mercy and truth ſake, that the opinion of *Arrius* be true that I may neuer liue to ſee the day appointed for this diſputa-

tion

tion: but if the faith that I hold be true, graunt that *Arrius* the Authour of all these mischiefes, may suffer condigne punishment for his impiety.

At the length the day appointed came, *Arrius* commeth forth guarded and attended vpon with the followers and fauourers of *Eusebius*, all the world looking on, and expecting, what end either the constancie of *Alexander*, or the pride of *Eusebius* & *Arrius* should haue. But presently God shewed his reuenging power vpon wicked & damnable endeuours of *Arrius*, for his wicked conscience stroke feare into him, feare made his body soluble and laxatiue, and going to the draught, neere vnto the common place, where *Constantine* kept his courts, together with his excrements, he powred forth his guts, and so exhaled

The death of Arrius.

exhaled forth his ſoule: a puniſh-
ment meete for ſuch a blaſphe-
mous wretch.

I haue bene more prolixe in
this, that thoſe great fruites might
more appeare, which are reaped
by earneſt, and long continued
feruent prayer: which alſo are
wont to be more excellent, when
they proceede from any tribula-
tion, and ſuch like temptation:
for theſe do ſtirre vp and kindle
the heart of him that prayeth,
and they adde greater feruency
vnto him; as it happened to that
Saint, who ſayde: *I haue labou-
red crying vnto the Lord, my throte
is growen hoarſe, and mine eyes
fayle mee, while I hope in my
God.* I am ſure that many gra-
ces are beſtowed by this way,
and that more will be beſto-
wed: therefore it is not neede-
full to ſtay longer in this admo-
nition;

nition; for the experience of them s sufficient, who haue perseuered fter this manner, who haue lear- ed in truth and veritie, what mple fruites are reaped by such rayer.

THE FIFTENTH ADmonition, of the discretion, that ought to be vsed in the exercise of prayer.

CHAP. LVII.

THere be some that want iudgment and discretion in their exercises; for when as all thinges betweene them and God haue prosperours successe; this prosperity at the length becommeth offenciue vnto them, and bringeth

eth an occasion of great daun
gers.

For there be some vpon whom
graces seeme to bee bestowe
with a full hand: these feeling
the fellowship of the Lord so
sweet and pleasant, do so drowne
themselues in this exercise, and
doe so long continue in prayer,
in watching, and in other corpo-
rall asperityes, that at the length
theyr naturall strength doth fayle
them.

Hence it is that many are
troubled with sayntnesse and
weaknesse of stomacke; others
are payned with the head ache,
others are diseased with the
Megram, and swimming of the
braines: by which diseases they
are so afflicted, that they become
vnfit not onely for corporall exer-
cises, but also to pray. Therefore it
is meet & requisite, that things be

con-

onsidered of in the beginning, hen the feruour and consolatiens be greater, and the experience nd discretion lesse: that we may learne to walke, that we do not aynt in the midst of our iorney.

Of this an answere may be demaunded to a great doubt, mooed of a great Diuine: to wit, what they ought to doe, that on one side are oftẽ visited of God, & in this exercise are enriched by him with many graces and benefits: and on the other side the strength & health of their bodye doth hinder them, that they cannot long continue in this exercise? A question.

To the which doubt the same Diuine answereth with great humility and feare, saying. Truely it seemeth vnto me better to loue God, & to enioy him without intermission, albeit it be not with so great feruor & vehemency, thẽ to, The answer

abound

abounde with such heate and sweetnes, and to receiue grace with so full an hand: least perchaunce a little while after thou falleſt into daunger, eyther altogether to looſe all theſe thinges, or els that they decreaſe and diminiſh in thee.

For I haue knowen many, sayth hee, who after they had loſt their health by such manner of exerciſe, afterwards going about to refreſhe and recouer themſelues, and seeking to ridde themſelues of this languorment of bodye, haue come to that paſſe, that afterwards they haue liued not onely more delicately, but alſo more diſſolutely. Therfore to eſchew this danger, it is better euery day to proceed a little, and ſoftly to goe from the leſſe to the greater, and ſo to come to perfection; then by little

le and little to goe backe and
etyre, vntill thou returneſt vnto
iſſolutenes: for it is written;
An heritage that is haſtely gotten Prou. 20.
t the beginning, ſhall not be bleſ-
d in the ende. And; *Riches* Prou. 13.
athered haſtely ſhall bee diminiſh-
d: but hee that gathereth them
ith the hand by little & little, ſhall
ncreaſe them.

By this it is manifeſt, how ne-
eſſary the vertue of diſcretion
s, not onely that we may meete
ith this inconuenience (which
greate and very common) but
lſo with many other. Therefore
is neceſſary that wee alwayes
eſire, with all humilitye and
erſeueraunce, light and vnder-
anding, ſaying with the Pro-
het: *Leade me foorth in thy truth* Pſal. 25.
nd teach me: for thou art the God
f my ſaluation: in thee doe I truſt
ll the day.

The

Against thé that vnder colour of discretion doe liue more delicately.

The other extreame contrary vnto the former is proper vnto delicate and effeminate persons who vnder coulour and shew of discretion doe withdraw their bodies from all kinde of labors. It is not easie to iudge, whether of these two extreames is more dangerous: but that indiscretion is more vncurable; for as long as the body is sound & whole, there is hope of remedy: but when it is marred and spoyled by too much indiscretion, there is not any more hope of further good.

THE SIXTEENTH

dmonition, that we ought not only to giue our ſelues vnto prayer, but alſo vnto all other vertues.

CHAP. LVIII.

THere is alſo another daunger in this way, and perhaps greater then the former: nd it is this. There are many men, who after they haue yuers tymes taſted of the inſtimable vertue of prayer, and aue learned, that the whole ourſe of a ſpyrituall lyfe dependeth of it, thynke that rayer is ſufficient alone, and hat by it onely the path-way

to

to ſaluation is troden: where vpon it followeth, that they forget other vertues, neyther are they further carefull for any ſo that the more profoundly theyr minde is ſwallowed vp in prayer, by ſo much they forget other vertues: and ſo deſiring with too much dilygence to couer and hyde the better part of theyr body, and repoſe all the other partes to the fury and violence of the enemy.

Hence alſo it is, that whe as other vertues are as it were the foundation of prayer; this foundation being taken away, whatſoeuer is built vp on it, muſte needes fall: and therefore ſo long as a man attributeth too much to this vertue, hee ſhall profit the leſſe in it.

For it is certaine, that

praye

rayer doth diſpoſe vnto morti-
cation, ſo alſo (as we ſaid be-
re) mortification, and all o-
er vertues doe diſpoſe vnto
ayer: and therefore the one
thout the other is hardlye
und.

Tell me I pray thee, what kind
prayer will it bee, vnleſſe a
igent watch bee kept in the
rt, in the tongue, in the eyes,
in all the ſences, as wel out-
rd, as inward? What prayer
it bee, if the body bee ſtuft
of meate, and the ſoule
und with ſundrye cogitati-
and luſtes of the worlde?
erefore thoſe men doe labour
turmoyle themſelues in vain,
do follow after one vertue,
doe neglect all other: for
ues are ſo combined and
pled together betweene them-
es, that ſcarcely one can bee
found

founde without all the other, all if one be missing.

The actions of our life are like vnto a clocke.

Hence it is apparant, this whole busineſſe is not like to an artificiall, and ordered clocke, in which dyuerſe wheeles and ligamen amongſt which there is proportion, that if one of the although it bee but little, hyndered, the whole fra becommeth disordered: heere this prouerbiall ſpee hath place: The ſhooe be loſt, the horſe falleth, the horſe falling, the rider caſt downe: and ſo hee after the ſame manner, by lyttle idleneſſe the whole dig tye, and the whole good this busineſſe, and the fruy that were hoped by it, are alto ther loſt.

How often happeneth it,

man rising in the morning, and
eglecting the custodye of his
eart, giuing place to some vaine
hought, or worldly consideratio-
n, how often I say hapneth it,
hat he cannot afterwardes cast
out when he would, neither can
e recollect his spirits, when hee
leaseth, that in prayer hee may
rmely fixe his minde vpon God:
ereupon it followeth, that the
orning prayer being well or-
ered (which is as it were, the di-
ctor of all thinges to be done
at day) the whole day is well
dred, and doth happily succeed,
d all thinges doe prosper that
e doe that day.

In like manner it followeth
erupon, that the morning prai-
doth dispose vnto the euening
ayer, and the euening prayer
nto the morning: for the aptnes
d concinnity of the one, is the

aptnes

aptnes and concinnity of the
ther: but if the one be disordr
the other also, and whatsoe
els dependeth of it, is easily
ordered, and so the whole clo
is disturbed and out of fram
to order which a new wee mu
goe a fresh to labour, and ma
daies doe slip away, before
can returne vnto our selues
gaine.

But if in the meane time a
new tempest arise, or any ne
occasion of a newe impedime
there also daunger ariseth, a
great ieopardy. And if thou sh
diligently enquire, what is t
seede of so great discommodi
thou shalt nowe and then fin
none other, then some small ne
ligence, by which thou hast
mitted some thought, which
not euill, but onely inconueni
and vnseasonable for this ti

nd busines.

God doth often permit such haunces, that he may make his ſeruants more cautelous, and cir-umſpect in all things: not onely n thoſe thinges, that are great nd hard, but alſo in leſſer mat-ers: for albeit theſe be ſmall in hemſelues, yet they are great, y reaſon they diſpoſe a man & make him fit for greater, and herefore it is ſaid; *He that fea-eth God, hath a care of all thinges:* s well of ſmall things, as of great: or ſmall things by little and lit-le bring vnto great, neyther can mall things be preſerued without great.

Therefore the ſeruant of God ought not only to regard one ver-tue alone, alhogh it be great: but he muſt regard all together: for as one ſtring in a Lute doth not make muſick, but all together: ſo

one vertue alone is not sufficient to make this spirituall harmony, but all must sound together. And although all these vertues (as we haue said) are profitable and auayleable vnto this our present purpose, yet more particularly the keeping of the hart and senses; the composition and right ordering of the exteriour man; temperance in eating, drinking and speaking are conducent; and all the other (of which we haue spoken before) doe help deuotion: and he that hath not care of these, shall neuer come vnto perfect praier.

(.)

THE

THE SEVENTENTH admonition, that this exercise is not to be taken for an Arte, or vsed as an Arte, but to be done with great humility and confidence.

CHAP. LIX.

THe louer and embracer of Deuotion is also in this place to be admonished, that all that hath hetherto beene spoken to stirre vp Deuotion, is as a preparatiue to prepare man to receiue the diuine grace: by casting away all trust in his owne strength and merits, and by reposing it in God alone.

I say this; because there are many men, who of all these rules and instructions do make an arte, supposing, that as he that learneth an arte, if he will obserue his rules, becommeth a cunning workmā: so also they thinke that hee, that well obserueth these our rules, shall obtaine that hee desireth by the vertue of them: not marking, that this is nothing else, then to make an arte of grace, and to attrybute that to the rules of humane arte, which is the pure gift and mercy of the Lord.

The Doctrines of certaine spirituall bookes written as well in prose, as in verse, haue giuen occasion of this error: which do so exceedingly commend their rules and their manner of teaching, that some thinke, that by the benefit of them, they may obtain

that they desire. None otherwise then an Alchimist, teaching to make chimicke gold, who reacheth to his scholler this or that mineral, and sayth thou shalt thus and thus prepare it, and by and by thou shalt haue pure gold: so these men say, doe this and that, speake after this manner and after that, and by and by thou shalt haue the loue and grace of God. This manner of teaching is starke naught, and farre different and dissonant from the style and grauytye of the holy Doctors: and also vnworthy the honor of the diuine grace. A Simily.

For seeing that this whole busines is grace and the mercy of God; it is meete, that it be handled not as though it were of arte, but of grace: that by this manner man knowing what hee asketh, he may knowe, that

the chiefest meanes; by which he ought to dispose himselfe vnto this busines, is lowly humility, and the knowledge of his owne misery, with a most firme hope of the Diuine mercy: that by the knowledge of them both, teares may trickle downe, and prayers proceede: by which man being wayted vpon, hee may enter by the gate of humility, and receyue that hee desireth by humilitie, and gyue GOD thankes with humilitie: not hauing any trust, eyther in himselfe, or in his exercises, or in hys workes.

Which although it bee true, yet this admonition and doctrine doth not exclude our labours, or that which we ought to doe. For although he that planteth, and he that watereth, is not the same that he is that giueth the increase

who

who is God: yet hee willeth nee-
uertheleſſe that wee ſhould plant
and water, that hee may giue the
increaſe. No man doth doubt,
that any thing doth ſo much re-
quire a guide and counſell, as a
ſpirituall life: eſpecially in the
ioy and conſolation of prayer;
which as it is more delicate and
diuine; ſo alſo it requireth more
counſell and more inſtructi-
ons.

And as it is vnmeete and vn-
iuſt, that the exerciſe of prayer
ſhould bee taught as an Arte,
leaſt grace bee impayred and of-
fended: ſo alſo man is to be ad-
moniſhed of all thoſe thinges,
that are neceſſary, leaſt he ſtum-
ble and fall in this way. For
wee ſee ſome that after many
yeeres doee lyttle profit in this
exerciſe, and others that paſſe
theyr time ouer in recyting a

number of vocall prayers; who verye sildome dooe seriouslye thinke of, eyther that which belonges vnto God, or that which themselues speake. Therefore our Reader was to be admonished of both, that his labour may be more fruitefull.

THE EIGHTEENTH admonition, of other kindes of prayers and meditations, which are wont to be vsed of them, who are more exercised.

CHAP. LX.

IT is also to bee noted in this place, that those meditations which we haue deuided into ex-

ercise

rciſes for euery day of the weeke were written eſpecially for yong beginners, that they might haue as it were a threed to lead them, leaſt they wander in this labo-inth, and erre in this way as yet vnknowen.

But when they haue once made ſome proceeding and pro-fit, it is not needfull, that they ſhoulde alwayes treade in the ſame path, but it is meet, that they go, whether the holy Ghoſt doth leade thē, who is wont to remoue his ſchollers from a lower forme to a higher. Therefore there are ſome, that leauing thoſe conſi-derations doe proceede to the meditations of diuine perfecti-ons, of the wonders of God, of his benefits, and in the meditation of them do dayly more and more profit, and encreaſe in his loue, who is infinitely good, the

giuer of all goodnes, and wonderfull in all his workes. There be others, that giue themselues to the meditation of the holy Scripture, which is the Ocean of infinite wonders and maruels, as many of the holy Doctors did, and many of the Fathers in the wildernes.

There bee also others, that haue matter enough to meditate vppon, eyther as concerning those thinges that haue happened vnto themselues, or which they haue seene in others: whether they were the woorkes of grace, or of iudgement and Dyuine iustice.

For if a man will open his eyes, and will diligently looke into and examine his owne life from the beginning to the end, from his conception and nativity euen to this day, hee shall find

finde so manye and so greate thinges in himselfe to bee meditated vpon, as well benefits and fauours, which God hath bestowed vpon him, as daungers and perils, which GOD hath kept from him, that hee shall neuer want matter of meditation. But what shall I say of the admirable and wonderfull iudgementes of God, which happen dayly? of the vnexpected falles of many, who thought themselues safe and secure? of the punishmentes of the diuine Iustice? of the myracles of Gods prouidence? of the works of grace, which wee daily see to woorke wonders in his seruants?

Let not a man sete as a stone vppon a stone, but let him beholde and obserue all those thynges, which are done vpon

vpon ꝯ great stage & huge Theater of the house of God, which alwaies bringeth forth some nouel, which we may meditate vpon. There be others also more free, to whome God hath shut the vaine of too much speculation, and hath opened the vayne of affection, that the will by a quyet and peaceable vnderstandinge may bee recreated and made merrye in GOD alone, bestowing it selfe wholye vpon the loue of the cheefest good.

This is the moste perfecte estate of contemplation; to which we must alwayes aspire, in which a man doth not seeke as in the way, set on by the meditation of loue: but in which as in his country he doth now enioy his desired loue, being nowe found, and in this he resteth as in his end, saying

ing with the Spouse, *I haue found him whom my soule loueth, I tooke hold on him, neither will I let him goe.* In this state of meditation, both the labour is lesse, and the ioy and profit greater. And because the labour of meditation is lesser, the time of recollection, or of preparation may be a little longer, and yet without the tyring and wearines of the body. So *Moses* perseuering in his prayer, his hands being lift vp towards heauen, he obtained victory against *Amalech.* Cant. 3.

THE

THE NINTEENTH

and last admonition is, that this exercise is not conuenient for all kinde of men.

CHAP. LXI.

FVrthermore it is to be obserued, that although it be very profitable for young beginners to exercise themselues in those meditations deliuered in our exercises; yet this is not altogether simply necessary; much lesse possible for all men. For there are many, who by reason of infirmitye, especially of the head, cannot without great danger, and losse of their health, giue themselues

ſelues vnto this exerciſe, eſpeci-
ally if they be yong beginners.
Others are ſo bound vnto exter-
nall buſines, that they cannot
leaue it without offence, neither
is any time permitted them, to
prepare themſelues for theſe ex-
erciſes.

There are others, that haue
their ſoules ſo vnquiet, vndeuout,
and dry, that whatſoeuer dili-
gence they vſe, it ſeemeth to pro-
fit them nothing. Theſe ought
not forthwith to breake off their
prayers, but ſtill continue, crying
at his gate, who will not be wan-
ting to them that with humili-
tie and perſeuerance call vpon
him. And albeit the gate be
not as yet opened vnto them,
yet let them not diſcourage nor
caſt downe themſelues, but wait
the Lords leyſure, for all good
giftes come from hym, and

he beſtoweth them vpon whome
he will, and when he will. It ſhall
alſo profit theſe men, to reade
ſome deuout and ſpirituall books
with great attention and vnder-
ſtanding, and when they come to
thoſe places, that they haue ſome
feeling by, and which doth con-
cerne their eſtate, let them ſticke
long vpon them, and lift vp their
harts vnto the Lord, that he
would ſhowre downe vpon their
dry ſoules the deaw of his grace.
This is the beſt remedy, that can
be giuen vnto dry and vndeuout
hearts; for by theſe meanes God
oftentimes is wont to lift vp men
to a deeper ſtudy of meditation.

Againe there are others, who
doe conſume the whole time of
their life vpon the recounting
and thought of their ſinnes and
tranſgreſſions, neyther dare they
meditate vpon the death and

paſſio

passion of Christ, or vpon any such like thing, whereby they might receiue ioy and comfort. These, as we sayd before, are not comforted by this, and their vnderstanding is conuersant in ignorance; which Saint *Bernard* doth also confesse: For besides that in this exercise some temptation of desperation may be easily suggested, it is also vnmeete and vnbeseeming that the seruants of God should alwayes walke heauily, and go as though they were forsaken.

They do contrary vnto these, who the first day that they begin, do altogether forget their sinnes, and by the lightnes of their heart would forthwith flye vnto the contemplation of higher matters. A downefall is as neere vnto these, as to a house without a foundation. Who afterwardes, when

when they would returne to meditate on lower matters, they cannot, neyther do they know the way vnto them; because they haue accustomed themselues vnto higher and more delicate reaches; and so they want both the grounds: that is, they can neither walke nor flye. Therefore it is best for vs at the first to be busied with the remembrance of our sinnes, rather then with any other thing: afterwards by little and little let vs go forward, relinquishing this cogitation, and drawe euery day more neere and neere vnto the sacred passion of our Sauiour, albeit we indeede should neuer be without the cogitation and thought of both of them.

If there be any man to be found that shal finde no iuyce of deuotion in these things that haue bin in this booke spoken of, and that

desi

desireth to meditate on other matters: let him consider & meditate on those things, which pertaine vnto death, and which belong vnto hell: and afterwards on those things which belong vnto heauen, or on any other good matter which ỹ holy Ghost doth suggest vnto him, and let him not in any wise neglect it, or cast it away, but let him enter by that gate he findeth open, for it is that by which God would haue him to enter.

THE CONCLVSION of this Booke.

CHAP. LXII.

HEtherto wee haue handled (Christian Reader) those foure

foure things, which we promise
in the beginning of the booke:
to wit, we haue spoken of thos
things, which stirre vp and pro
cure Deuotion: and of thos
things that hinder it: in like ma
ner of the more vsuall and com
mon temptations, which ar
wont to happen in this way: an
of certayne admonitions an
counsayles to be obserued in thi
exercise. I know that many othe
things may be spoken, but for fur
ther knowledge, I referre th
reader to the Magistery of th
holy Ghost, and to dayly expe
rience, which he ought to tak
for a mistres, who will succes
fully walke in this way. For m
purpose was none other, the
that by this my labour I migh
bring yong beginners into thi
way; who when they are entre
into it, shall feele and well pe
ceiu

ciue that experience is a more profitable mistres vnto them, then any humane writings can be: which because they speake in generall, they cannot tell, what in speciality and particularily belongeth to euery one. And therefore the Apostle willeth, that the seruants of God be not vnwise, but vnderstanding, and wary walkers, that by these, and by other meanes wee may vnderstand, what the will of God is. Ephes. 5.

It helpeth also, that a man with all humilitie and deuotion continually desire of the Lord vnderstanding, that in all his wayes he may be guided and gouerned of his spirit, comming into his presence like a childe, who knoweth none other thing, then to testifie his necessitie by his teares, but cannot vtter by words, what is necessary for him.

But

But if any one shall thinke, th
those things which we here trea
are too much & too hard, let hi
assuredly knowe and beleeue
that God in the time of prayer
wont to recompence all the
troubles and greeuances with
incredible ioy, and a courage n
cessary for the walking in the w
of vertue: which is of so great m
ment & weight, that all the pro
perities of this world, which c
happen vnto vs, & all the corp
tall pleasures or fauours and h
nours of this world being all h
ped together vpon one, cannot
cõfort, nor so exhilerat & reioy
the hart of man, as a faithfull a
feruent prayer of two howres.

Neither is there any reason, w
wee should discourage, or c
downe our selues, because ma
things are required vnto this
ercise: for it is manifest, tha

he ſoule infuſed into the body, is
fficient to make all the mem-
ers liuing, and to moue and di-
ect thē vnto their ſeuerall offices
nd functions, which are many &
iuers: ſo the grace of the holy
Ghoſt, which is a forme ſuperna-
rall & diuine, when it once hath
ired into the ſoule, is ſufficient
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d executing of all the duties of
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inate the vnderſtanding, and it
acheth what is to be done, and
hen it is to be done: it moueth
o the will, with all the inferiour
culties to all that, which is
edefull to be done. For this
uſe the Wiſeman ſayth, That
e diuine Spirit is one and ma-
: for albeit it be one in ſub-
nce, yet in his works it is many
d manyfold: for it is he, that
do all things, that teacheth
all

all things, and that worketh a
things. So that we do not attain
the perfection of vertue by thos
meanes, and by that force of n
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losophers attained vnto their n
turall and morall perfections
because they had not this Spir
therefore they were constrayn
with tooth and nayle to swe
for each vertue seuerally, a
exceedingly to afflict themselue
But true Christians, and the ch
dren of God besides their ow
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them by the diuine grace, h
another especiall remedy, wh
is the spirit of adoption, and t
heauenly seede, which bring
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true vertue.

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Laus tri-uni Deo.

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FINIS.

Typographus Lectori.

Cuiuſuis hominis eſt errare: nullius, ni
inſipientis, in errore perſeuerare: hoc igitu
te rogatum velim, vt calamo tuo ſingula errat
eo ordine, quo hic deſcripta vides, diligente
emendes.

Pag.	*line.*	*fault.*	*amended.*
7	11	properry	propertty
58	6	there wants	in
63	19	creature	Creator
76	11	Touchīng	Teaching
80	7	car	care
84	5	paryers	prayers
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247	15	weakenes	weakened
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275	9	there wants	take
284	19	there wants	ſhall
301	10	perfecter	perfect
342	8	Firſt	Fiſt
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